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No. 1,
November,

Vol. 2,
1908.

County Louth Archæological Journal.



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County Louth Archæological
Society by Wm Tempest, Printer,
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VOL. II.

No. 1.

JOURNAL OF THE
COUNTY LOUTH
ARCHÆOLOGICAL
SOCIETY.



ESTABLISHED 1903.

DUNDALK AND DROGHEDA
PRINTED BY WILLIAM TEMPEST, DUNDALGAN PRESS

1908.

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Ír fiaclmáir feupamail Maḡ Muirctimne
Ír ór-buirdé 'n t-ardar ann 'ran bfoḡmáir
Aéct i tteannta na mbairráí ó'n iúir
Tá raotár rean-ḡaoḡdal ann 50 leor.

DAN LYNCH.

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The price of cover and binding is 2/6, postage extra, and members requiring this done are asked to send their four numbers to the Publisher. Cover alone, 1/-

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EXCURSION TO CARLINGFORD, 1908

JOURNAL OF THE COUNTY LOUTH ARCHÆOLOGICAL SOCIETY

No. I.

SEPTEMBER, 1908.

VOL. II.

ANNUAL MEETING

RICHARD FITZRALPH OF DUNDALK.

BY Rev. JAMES MACCAFFREY, Ph. D.

THE Annual General Meeting of the County Louth Archæological Society was held on Wednesday evening, 15th January, 1908, in the Free Library, Dundalk, before a large and appreciative audience,—Mrs. C. S. Whitworth, Vice-President, occupied the chair.

Dr. MacCaffrey came forward, and in the course of a very interesting address said—I feel it an honour, as it is indeed to me a real pleasure, to be present to-night. The Louth Archæological Society though young in years has already more than justified the most sanguine hopes of its organizers. By its publications, discussions, lectures, and excursions, it has already done much for the elucidation of the history and archæology of the county and district, and even now Louth can boast that they have in their midst a Society, which, judged by whatever standard one may care to apply, is fully equal to anything of its kind in Ireland.

Nor is it strange that this should be so. Louth can boast of peculiar historical associations which must ever awaken the interest of Irishmen, and claim the attention of all who are interested in the story of our country. Its legends, its historic tales, its monuments, its place-names, the records of the deeds done within its borders, and of the deeds done by Louthmen far beyond its borders, must always prove a fascinating subject for Irishmen, and particularly for Louthmen. Recalling as these associations do the story of the civilization and culture of Celtic Ireland long before Christianity had begun to influence the history of our country, bringing back to our

minds the labours and preaching of St. Patrick and of his faithful disciple St. Mochta, the Danish invasions, the princely munificence of the Celt and the Norman alike, the later songs of war and bloodshed which has given the Boyne such a prominent place in our history, they are sufficient to make the history of Louth in a certain sense the miniature history of Ireland.

It is my purpose to speak to you to-night on the life of a man whose ability, learning and influence have been justly appreciated long since by students of Middle Age history in Germany, England and America, while here in Ireland, the land of his birth, and the scene of his active and restless career, his name is almost unknown—I mean Richard Fitzralph, the distinguished Archbishop of Armagh.

It is specially fitting that this subject should be dealt with at a meeting of the Louth Archæological Society assembled at Dundalk. For it was here, in this very town, according to the most reliable authorities, that he was born; it was from this place he has taken the name by which he is best known to students of history, Richard of Dundalk; it was in this diocese of Armagh that he exercised his functions as Archbishop, and in the district, Dundalk, Drogheda and Trim he preached those sermons which remain to the present day models of pulpit oratory; it was here in Dundalk, after his death in exile, that his remains were reverently transported by De Valle, the bishop of Meath, and laid to rest in the old church of St. Nicholas; and it was round the tomb that the faithful people amongst whom he had laboured, and who knew him best, flocked in loving pilgrimage, and where the popular verdict had already accorded him a place in the Calendar of Saints, for here, as the old 17th century rhyme expresses it, it used to be said:

Many a mile have I gone,
And many did I walk,
But never saw a holier man
Than Richard of Dundalk.¹

It is nowadays generally accepted that Richard Fitzralph was born in Dundalk. It is true that some writers, relying on the authority of Prince,² here put forward the view that he was born in Devon, but the arguments in favour of Dundalk are so conclusive that we may safely neglect the probabilities which are urged in favour of Devon. In the first place, it is absolutely certain that one branch of the family of Fitzralph was settled in Ireland in the thirteenth century when Richard Fitzralph was born; while, in the second place, the very name by which he was known amongst his contemporaries—Richard of Dundalk—points to the fact that Dundalk was his birthplace, for, as is well known, it was the custom of the time, to call a man by the name of the town or district in which he was born.

This view is borne out by the distinct statements to that effect found in such reliable authorities as the *Chronicum Angliæ*,³ the *Annals of Ireland*,⁴ the *Cartularium* of St. Mary's, Dublin,⁵ and the *Annales Minorum* of Luke Wadding.

1. Prince, Worthies of Devon, p. 367.

2. Idem l.c., p. 364 ff.

3. P. 48.

4. Ad annum 1337.

5. Gilbert II., pp. 487-8.

It is, indeed, admitted that the tradition in favour of Dundalk as the birthplace of Fitzralph is almost universal ; and, therefore, against such a tradition very striking arguments should be advanced before it ought to be abandoned.

Now what are the arguments put forward by Prince and by those who support the claims of Devon ? They are principally the facts that the Fitzralphs were settled at Devon, that Fitzralph himself was educated at Oxford, that he was Commissary or Chancellor of the University, that he held the Archdeaconry of Lichfield, and, finally, that in his controversy with the Mendicant Friars he was supported principally by the bishops of England.

Now these statements, though they may seem to point to a close connexion with England, must appear of little value to anyone acquainted with the state of affairs in England and Ireland at the period at which Fitzralph was born. I have already pointed out that besides the Devonshire branch of the family of Fitzralph there was certainly another part of the family settled in Ireland in the thirteenth century,¹ and therefore the connexion of the family with Devon does not militate against Dundalk as the birthplace of the future archbishop.

That he was educated at Oxford we freely admit. But how does that prove that he was born in England ? A glance at the records of Oxford University at this time is sufficient to prove that many of our Irish students flocked there for their education ; and we can point to the names of several distinguished Irishmen who were at that time resident in its walls. Indeed, some of the older writers refer to the fact that it was customary for Irish students to go to Oxford, and it is this very reason which is advanced in Papal documents as an argument for the necessity of founding a University in Dublin.² Since, then, it was customary for Irish students to pursue their studies at Oxford, the fact that Fitzralph had been a student there, and afterwards a high official of the University, can hardly be accepted as a sufficient proof that he was born in England.

Nor is it strange that though an Irishman he should hold a benefice in England. Anyone who will take the trouble of examining the Papal Registers³ for the period will find many examples of Irishmen holding benefices in England, just as he will find many Englishmen or Italians holding benefices in Ireland. Nor is it difficult to understand why Fitzralph should have been so strongly supported by the English bishops in his controversy with the Mendicant Friars, since it was in England the grievances alleged against the Friars were most pressing, and Fitzralph on account of his associations and well recognised ability was regarded as the spokesman of the hierarchy in the British Islands.

Fitzralph was born about the end of the thirteenth century, and was sent to make his studies at Oxford. The University was then a busy centre of intellectual life. The Humanist movement had already begun to make its influence felt, while in philosophical and theological departments a sharp divergence of opinion on many points led to warm discussions between the professors and the supporters of the rival

1. I. E. R. Vol. I., p. 487.

2. Theiner's Monumenta.

3. Papal Registers (State Paper Series).

professors amongst the students. The philosophic theories that had been reduced to a definite system by St. Thomas, were not then universally accepted at Oxford. The Realists, as the supporters of St. Thomas were called, were warmly opposed by the Nominalists, the system generally favoured by the Franciscans.

Nor was this dispute a mere war of words as is often assumed and stated by those who have never taken the trouble of examining for themselves the works of a single Middle Age philosopher. It involved what must be for every educated man the central question of all philosophy—namely, the value of human knowledge; and it was in substance the very question which is being so warmly discussed to-day in the Universities of the world. The philosophers of the Middle Age may have been right or wrong, but one thing, at least, deserves to be recorded in their favour, and that is the fact that they grappled with the essential difficulties, and they endeavoured to give a consistent answer, and a consistent system.

Fitzralph, young and ardent as he was, naturally revelled in such a conflict. He threw himself into the controversy on the side of the Realists, and this early opposition to the Franciscan party may account in some measure for his subsequent attitude towards that body. He graduated at Oxford first as a Master of Arts, and afterwards as a Doctor of Theology. His career at Oxford did not end with his student days. He became a professor there, and as an old writer puts it, he was so versed in theology and the laws that the whole University flocked to his lectures as bees to a hive.¹

Later on, in the year 1333, he was appointed Chancellor of Oxford, though Wood claims that the records mention his name only as *Commissarius* or Vice-Chancellor. This apparent discrepancy can be explained by the fact that the Chancellor of the University had been before this time usually appointed by the Bishop of Lincoln, within whose jurisdiction the University was situated. But in the fourteenth century a movement had been on foot to secure that the Chancellor should be an academical and not an episcopal official.² The period was therefore a period of confusion between the two styles; and it is, therefore, quite intelligible that though Fitzralph had been appointed Chancellor of the University by the bishop his name might appear on the records of Oxford only as *Commissarius* or Vice-Chancellor. It is certain, at any rate, that in the year 1333 Fitzralph was appointed Chancellor of the Diocese of Lincoln,³ and later, Dean of Lichfield.⁴

The See of Armagh became vacant about the year 1346, and Fitzralph was selected by the unanimous vote of the Chapter of Armagh, and confirmed as Archbishop by Benedict XII.⁵ He was consecrated at Exeter on 13th July, 1347, and in the same year he received the pallium from the hands of the bishops of Ardagh and Cloyne who had been deputed by the Pope.

The time of the appointment of Fitzralph to Armagh was a troubled one in the religious and political world. In politics the Imperial views that had dominated

1. Leland. *Comm. de Script. Britt.*, p. 372.

2. Rashdall *Universities of Europe II.*, Part II., p. 364ff.

3. *Fasti Ecclesiae Anglicanae I.*, p. 561.

4. *Anglia Saera I.* 443.

5. *Theiner Monumenta*, p. 288.

the statesmen of the Middle Ages were fast disappearing, and were being replaced by the spirit of Nationalism. The political power of the Popes, which had reached its highest point at the beginning of the thirteenth century under Innocent III. was rapidly on the wane, especially since the days of Boniface VIII. A spirit of scepticism and of opposition to current philosophical and theological views had already begun to threaten the religious unity of the western world, and even to question the very foundations on which the Christian system was hitherto supposed to have been based. The intercourse with the Saracens and the Jews brought about by the Crusading movements had exercised a dangerous influence upon many of the European centres of learning; and able defenders were required if the traditional philosophical and theological views were to be maintained.

It was in these difficult times that Richard Fitzralph received his appointment as Archbishop of Armagh. The Papal Brief declared him to be a man of prudence and foresight in temporal as well as spiritual matters, a description which was justified by his subsequent career as Archbishop.

Before his appointment to Armagh he had been specially remarkable as a preacher, and during the time he held the Archbishopric he preached often at Drogheda, Dundalk, Trim and London, and with such success that while he was on a visit to the Popes at Avignon in 1349 he was selected to preach before the Papal Court. The manuscripts of his sermons are happily preserved in the Libraries of Oxford, Cambridge, Trinity College, Dublin, and the British Museum. It is to be hoped that a day may come when they shall be given to the public. Most of the sermons are written on the same plan, and though like the generality of discourses at the time, a little too scholastic in form, yet they are never merely cold intellectual arguments, but full of life and spiritual unction.

With his work as Archbishop of Armagh this is not the place to deal; but there is one point which may well be touched upon. You are already aware that since the days of John Comyn, the first Norman Archbishop of Dublin, a dispute had been going between that See and Armagh regarding the Primatial rights in the Irish Church. The Archbishop of Armagh naturally claimed the Primacy as the successor of St. Patrick; while Dublin, having become the capital of the country, and the seat of government since the Norman Invasion, its Archbishop was unwilling to recognise the spiritual supremacy of Armagh. Popes and Kings had intervened on different occasions, at one time in favour of Armagh, at another in favour of Dublin, but still no definite settlement had been effected.

During the reign of Fitzralph as Archbishop the dispute broke out once more, this time with De Becknon, the archbishop of Dublin. In 1349 Edward III. sided with Fitzralph, but in the next year he changed his attitude and forbade Fitzralph to exercise Primatial rights within the confines of the See of Dublin. The King also appealed to the Pope at Avignon to uphold this prohibition. But Fitzralph was not daunted by such powerful opposition. He continued to exercise what he believed to have been his rights, and the case was carried to Avignon for an authoritative decision. Apparently no definite judgment was given, for the dispute continued to rage for centuries afterwards, but it is curious that in 1529 Allen, archbishop of

Dublin, states that he found a letter of Innocent VI. in Rome which decided that the archbishop of Armagh should be styled the Primate of All Ireland, while the archbishop of Dublin should bear the title of Primate of Ireland. Whatever about the authenticity of this letter—and its authenticity is not above suspicion—this is the origin of the present titles of the archbishops of Armagh and Dublin.¹

It is sometimes said that Fitzralph was appointed a Cardinal, and that he has the honour of being the first Cardinal in the See of Armagh. The authority for this statement is an Italian writer named Volterra,² and until comparatively recent times his statements were not supported by any other evidence. But since the publication of Theiner's *Monumenta*³ a new argument for this view has been found in the shape of a consistorial process relating to the diocese of Ardagh in the year 1517, in which Richard, the Cardinal archbishop of Armagh, is referred to as one of the glories of the Irish Church.

Unfortunately, however, in spite of these statements, we can hardly hope to sustain the claim of Fitzralph to the title of Cardinal. The very complete record of the College of Cardinals drawn up by Pauvinio and Ciaconius in which no reference is made to Fitzralph, the absence of all reference to such an appointment in the other able works of the College of Cardinals, and especially the fact that in all the Papal documents of the period he is never once spoken of as Cardinal, make it clear that Volterra must have been mistaken. Nor is the additional testimony of the document given by Theiner of any weight with anyone who has examined the subject, as the portion of it referring to Fitzralph is a mere quotation from the book of Volterra. Hence it is of no more authority than the source from which it was borrowed.

Fitzralph, as I shall point out later on, was one of the most distinguished Scripture scholars of his age. He was selected by the Pope as the exponent of the position of the Western Church in its controversies with the Armenians, and as these rejected most of the arguments adduced from authority he was forced to rely mainly upon scriptural proofs, and in this sense he may be said to have initiated an entirely new style of conducting religious controversy. No man since his time has displayed a more complete and ready acquaintance with the Scriptures, the Old Testament as well as the New, as did Fitzralph, and no man more clearly recognised that in the changed circumstances of the time recourse must be had to new methods and lines of defence. It was he, too, who first amongst Scripture commentators strongly emphasised the view that the Holy Ghost did not shape the expression of the inspired writer, but that the Divine assistance merely guaranteed the substance of the sacred volumes.⁴

In connexion with his work on Scripture it has been often stated that Fitzralph translated the Bible into Irish. Fox, in his *Acts* and *Monuments*,⁵ testifies to the existence of the Irish translation, and adds that many Englishmen who were then alive had seen it. Bale also supports this view. It is said that Fitzralph had it

1. Wilkin's *Curelia* IV., p. 81ff. J. E. P. III. Series X, p. 422. IV. Series, VIII., p. 183.

2. *Comment Urban lib.* 3.

3. p. 521.

4. Kaulen *Geschichte der Vulgata*, p. 294.

5. II. 766.

attached to one of the walls of his church with the inscription : "*cum hic liber inventus fuerit veritas toti mundo manifestabitur vel Christus orbi non apparebit*,"¹ and that when some repairs were being made in the church in 1530 this Irish version was discovered.²

In the absence, however, of any reliable confirmation of this story, and in view of the fact that the translation of it ever existed must have quickly and completely disappeared, it is difficult to maintain that Fitzralph translated the Bible into Irish. The authorities for the story are not such as we could safely rely upon ; and, besides, it would be exceedingly strange that while so many of Fitzralph's works have been so carefully preserved his Irish version which would have been the most important of all should have completely disappeared, and have been forgotten.

During his period as archbishop he did his best to maintain peace between the Irish and Norman settlers. In 1348³ he received from the king full powers to make peace between the English and Irish, and later still, in 1355, when he was engaged on his archepiscopal visitation in the diocese of Meath, he was suddenly recalled to Dundalk by order of Edward III. in order to treat for terms with O'Neill, who was then advancing on Dundalk with a large force.⁴

In his visits to Avignon the learning and ability of Fitzralph attracted the favourable notice of the Pope, who was then engaged in an attempt to effect a re-union between the Eastern and Western Churches. Two distinguished Armenian prelates, Nerses of Melasgerd and John elect of Khilat, were at that time at Avignon, and Fitzralph was selected to confer with them, and to place before them the views of the Western Church.⁵ As the results showed, no better selection could have been made. He entered into a full discussion on all the points of difference between the two churches, and in connexion with this discussion he wrote his famous work, which is usually cited by title of the first book, "*Summa de erroribus Armenorum*."⁶ This work of Fitzralph's remains a standard authority on the subject till the present day. It covers the whole range of controversy with the Eastern sects ; and, besides, furnishes a notable defence of Christianity against the attacks of Jews and Mahomedans. It may seem strange that Fitzralph should have devoted so much attention to this subject, but anyone acquainted with the influence exercised in Christian centres of thought during the thirteenth century by the Jewish and Arabian philosophical literature, cannot be surprised that the archbishop of Armagh should have felt it necessary to attack their position.

But Fitzralph's most serious controversy was with the Mendicant Friars, especially with the Franciscans. The Mendicant Orders that sprang up in the thirteenth century were the natural outcome of the circumstances of their time. The old Feudal ideas had begun to pass away, to be replaced by a more democratic spirit. The Church had become deeply involved in the Feudal system, and, as a consequence, its influence with the lower classes was considerably endangered. The sectaries of the period were not slow to utilise their advantage ; and to meet them,

1. Fox. l.c. 766.

2. Ussher's Works XII. 345.

3. Ed. III., Cl. R. 29-30.

4. Pat 29 Ed. III.

5. Bellesheim gesch. der Kirche in Irland, I 525.

6. Edited by John Sudoris, and published in Paris. 1511.

it was felt that a body of clergymen were required who would be as poor as their critics, who would labour amongst the people, and depend for their existence on the charity of the faithful. This led to the establishment of the Mendicant Orders. The Franciscans, according to the will of their founder, were to have no property in lands or houses ; their only support should be the alms of the people amongst whom they laboured.

With the disappearance of the circumstances which had called the Mendicant Orders into existence, the principles which underlay the rules of their order, especially the principle of poverty, were questioned by clever opponents. The fact that in many places, in the University as well as in the pulpit, the Mendicants had supplanted the Secular Clergy tended to increase this opposition. In England the movement was particularly strong, and Fitzralph on account of his ability, learning, and position, was looked to as a leader by the opponents of the Mendicants. In 1349 he was commissioned by the English clergy to bring the matter before the Pope at Avignon. He presented a memorial in 1350,¹ and was urged by one of the Cardinals to undertake a thorough examination of the principles of the Mendicant institutions. This treatise was completed about the year 1353, and is known under the title "*De Pauperie Salvatoris*." This work consists of seven books, the first four of which were published by Poole in his edition of Wycliffe's "*De Dominio Divino*."² It is evident from a glance at the work that Wycliffe owed many of his ideas to the treatise of Fitzralph, especially his ideas upon the relation between grace and ownership. Ownership, according to him, was founded by divine grace, and the sinner, therefore, lost all title to ownership by his sin.

In 1356 Fitzralph went to London on business, and while there was invited by the opponents of the Mendicants to expound his views on the whole controversy. In response to this invitation he preached a course of seven or eight sermons in English in which are embodied his famous nine conclusions against the poverty of the Mendicant Orders. The Franciscans promptly appealed to the Pope, and Fitzralph was summoned to explain or defend his theories. He went to Avignon in 1357, and gave a long exposition of his views in a work entitled "*Defensorium Curatorum*."³ It should be noted that on his arrival at Avignon he made it clear that he did not wish to defend any thesis opposed to the doctrine of the Catholic Church ; and that, though he had attacked the Mendicants, he never desired the total suppression of the Orders, but only that they should be reformed. For three years he remained at Avignon while his case was under discussion, and though no official decision was ever given, the opponents of Fitzralph seem to have triumphed.

In 1360, according to the best authorities, Fitzralph died at Avignon,⁴ though Wadding, in his "*Annales Minorum*," states that he returned from Avignon and died in Belgium. Ten years later De Valle, bishop of Meath, brought back his remains to Dundalk, and deposited them in the old church of St. Nicholas.⁵ The memory of his works and of the sanctity of his life was strong in Dundalk, and the

1. MS. Bodleian Library.

2. London, 1890.

3. Edited, Lyons, 1496. ; also in Goldhaast's *Monarchia S. Rom. Imp.*, Frankfort, 1614.

4. Gilbert's *Chartularies* II. 393. Ware-Harris I. 83.

5. Ussher wrote to Camden, 30th Oct., 1606, that the monument to Fitzralph had been defaced by the soldiers.

people flocked in pilgrimage to his tomb. He was generally revered as a saint, and people themselves began to refer to him, as St. Richard of Dundalk. Moved by the representations made to him from Ireland Boniface IX. appointed a commission, the president of which was Primate Colton of Armagh, to inquire into his claims for canonisation. The result of the process is not known, but Fitzralph continued to be regarded as a saint.¹ At a meeting held at Drogheda in 1545 it was ordered that the Feast of St. Richard of Dundalk should be observed on the morrow of SS. John and Paul (27th June).² As late as the seventeenth century Paul Harris tells us that Fitzralph was commonly spoken of as St. Richard of Dundalk.³ Three of his works, "*Defensorium Curatorum*," "*De Pauperie Salvatoris*," and the "*Summa in questionibus Armenorum*" have been published. But the greater part of his writings are still buried in the manuscripts in the Libraries of Oxford, Cambridge, the British Museum, and Trinity College, Dublin. Had Fitzralph belonged to any other country his works would long since have been carefully edited, and his name would have been inscribed on the roll of the national scholars. Let us hope that the rise and development of associations such as yours, will do much to remedy the neglect and the labours of our own countrymen.

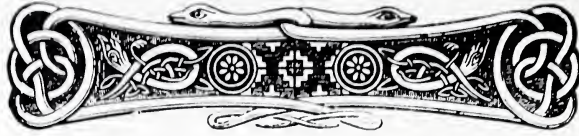
In a lecture like this I can refer only to the leading events of Fitzralph's brilliant career. But I have said enough to stimulate your interest in a great Irishman, one of your own county and your own town. Perhaps some of you may find time to undertake further investigation of the subject. Fitzralph lived at a critical period in the history of the world. The Middle Ages and their ideals were passing away to make room for new developments of thought. It was a time of change and unrest. The old and the new were in deadly conflict. Many brilliant men took part in the transition struggle, but no more remarkable figure appeared, and no man exercised a greater influence on his own generation than did Richard Fitzralph, Richard of Dundalk.

1. Ware-Harris I. 83.

2. Lives of the Irish Saints I. 528.

3. Admonition to the Fryars of Ireland, pp. 15, 34.





The Footsteps of St. Feighin* in Co. Louth.



T is rather a strange fact that in neither of the Lives of St. Feighin preserved for us by Colgan is there any explicit reference to St. Feighin's connection with the parish of Termonfeckin. Dr. Lanigan on this account takes no cognizance whatever of the occurrence of the name Termonfeckin in the County of Louth. And the late Canon O'Hanlon writes¹:—"The church of Termonfeckin, in the barony of Ferrard and County of Louth, had been dedicated to this saint, and from him the local denomination had its origin. It means 'The asylum of St. Fechin,' and here the Archbishops of Armagh had a manor. It is *unwarrantable to have stated that a monastery was founded here in 665.*" It is clear therefore that were we to rely solely upon the authority of our most noted hagiographers, that we should have no warranty for connecting St. Feighin with the parish of Termonfeckin save the mere fact that a church dedicated to his name existed in former times in this parish. However, the traditions of the parish survive to prove that, if St. Feighin did not found a monastery there, he certainly had a personal connection with the parish, that he laboured there and that he raised a foundation of some description there, and that that foundation was at least a church. In 1835 the tradition of St. Feighin's visit to Termonfeckin was very vividly remembered. In the Ordnance Survey Letters it is stated that the saint was held to have at first intended raising his church upon the summit of Castlecoe, but that a raven snatched away his foreman's headgear and dropped it upon the green plot in which the Termonfeckin people bury their dead to this day. It is a singular coincidence that the scholiast in the *Leabhar Breac*, who gives an explanation of the meaning of the name Fechin, equates it with *Moecca*, which Dr. Stokes translates as "my *little raven*." The tradition just described is not quite so circumstantially remembered now, but it is strong in asserting that St. Feighin raised a church within the precincts of the cemetery of Termonfeckin. There is a well quite close to the Bridge of Termonfeckin, which, although it has begun to be unaccountably described as the Pan Well, was always known as St. Feighin's Well, and was called by the old speakers of Irish *Tobar Feichin*. The pretty valley which lies between the Bridge and the sea used, we are credibly informed, to be known as Feighen valley. All these traditions and others less noteworthy point undoubtedly to St. Feighin's personal

¹ Vol. I., p. 881.

* We have adopted the present spelling of the saint's name as it more nearly approaches the Irish pronunciation and because it represents best the local pronunciation of the name in Termonfeckin. We need scarcely say that St. Feighin of Termonfeckin is the great abbot of Fore.

connection with the place that has taken its name from him. If we deny the accuracy of this conclusion, how are we to account for the selection of St. Feighin as the patron of the parish? Why should Donough O'Carrol seven centuries ago have raised a temple in his honour there? And that he did exercise his munificence in thus honouring St. Feighin the following excerpt from his obituary notice proves:

"Kalend. Januar. v feria, lun. x. Anno Domini m.c. lxx. A prayer for Donnchadh O'Carrol, supreme King of Airgiall, by whom were made the book of *Cnoc nan-Apostol* at Louth, and the chief books of the order of the year. . . . These are especially the works which he performed for the prosperity [of his soul] and reign, in the land of Airghiall—namely, the monastery of monks on the bank of the Boyne [both as to] stone and wooden furniture and books, and territory and land, in which [monastery] there are one hundred monks and three hundred ceventuals, and the monastery of canons of Termann Feichin and the monastery of nuns and the great church of *Termann Feichin* and the church of Lepadh Feichin and the church of . . ."

That Donough O'Carrol's church was dedicated to St. Feighin scarcely needs proof; however, that proof is forthcoming in the following excerpt from Primate Swayne's Registry A.D. 1435. "John Bishop of Connor held an ordination in the parish church of *St. Feighin* of Termonfeighin,² &c."

Moreover, amongst the Ordinances attributed to Archbishop Sweetman it is found that he enjoined upon the clergy of the Archdiocese of Armagh the recitation of St. Feighin's office upon his feast day each year. In that order St. Feighin's name is bracketed with St. Ronan of Dromiskin, whose intimate personal connection with the Archdiocese of Armagh no one denies. May we not justly argue that Archbishop Sweetman recognized that St. Feighin's claim to this special act of honour on the part of the clergy of Armagh was based upon the fact that he founded a monastery at Termonfeckin as St. Ronan did at Dromiskin. At all events it must be conceded that the clergy of the Archdiocese, guided by more vivid traditions and in touch with more abundant material concerning the acts of St. Feighin than we have access to to-day, recognized that St. Feighin's claim to their special and universal veneration was founded upon better grounds than the mere fact that he had been chosen as the patron of one of their parishes. We hold that they were aware that he had an intimate personal connection with the parish, and that they with their Archbishop felt it was their duty to honour him for the labours he had in his lifetime accomplished there. And amongst these labours we must accredit him at least with the foundation that the living traditions of the parish still continue to attribute to him. It remains to be seen whether there is not further reason for the belief that his Termonfeckin foundation was not a more pretentious structure than a church.

Let us turn for a moment from this question to trace some further connection between St. Feighin and this district of South Louth.

There is detailed in the Second Life, which Colgan assures us was compiled by him from materials which he believed were very ancient indeed, a celebrated incident which seems well authenticated and which occurred at a place not far removed from Termonfeckin. The following is a translation from Colgan's pages of the more salient portions of the story:

"Domnald son of Aed, King of Ireland, on a certain day entered the regions of Meath, desirous of changing the ancient boundary line which existed between the territories of the two races of the *Ui Neill*, and to exchange, measure out, and more equitably divide their possessions. Hence the expedition is termed in Irish *Flóigeao an mheic*—expedition of the measurement or of the division. This King Domnald was of the stock of the Northern *Ui Neill* of the race of Connall Gulban. Against him in a place which is called *Dromnuia*, the sons of Aed Slaine of the Southern or Meathian *Ui Neill*, collected another army. But when they observed that their forces were unequal in numbers and in strength to these of the King, they had recourse to the prayers and patronage of St. Feighin, who was then residing in the territory of Maine, in a place called *Tibrada*."

1. Vide Petrie's "Round Towers," p. 389.

2. Vide King's "Early History of Primacy of Armagh," p. 53.

St. Feighin probably heard their appeal, and is related that he came to their assistance and was engaged in miraculously feeding them at Drumnua

"when a certain man appeared before the leaders and chiefs rebuking them and taunting them with their indulgence of their stomachs and love of ease at a moment when their country was openly exposed to the incursions of the enemy. The leaders, accompanied by St. Feighin, advance to the place commonly called *Rath Droma-nua* and there they measure out a defensive camp, where St. Feighin continually fasting and praying persisted in ambassadorial journeyings between the two armies. But by no condition or inducement could he dissuade King Domnall from his purpose. The saint threatened the King with the Divine vengeance did he not desist from his obstinacy, but still he would not relent. Accordingly, on the following night a great fall of snow deluged the camp of the King, so that it reached the breasts of the soldiers, and many men and horses perished in the snow. But that visitation did not break down the pertinacity of the King. There descended from the heavens a fiery bolt, which, falling midway between the King and Queen, pierced the earth like lightning before their eyes and burnt it up. Then at length the King, warned by the Queen not to dare further punishments yielded, and prostrating his body upon the earth he humbly sought the pardon of the saint. But before the saint granted the pardon he placed his heel upon the neck of the prostrate King to discover whether he was really humbled and penitent, and having persuaded himself of the true penitence of the King he pardoned him and bringing the Kings together he reconciled them. He then bade them farewell."

The incident here related seems well authenticated, for the *Annals of Ulster* record the coming of King Domnall to Druim nua and the date of the event.

640 A.D. DOMNALL MAC AEDA CAMPAMENTATUR EPT IN DRUIM NAO.

Domnall son of Aed pitched his camp in Druim Nao.

There scarcely can be any misgiving that the Drum Náo of the Ulster Annals is the Rath droma nua of Colgan, and the date 640 A.D. perfectly accords with the period of St. Feighin's activity, as the saint lived until 664 A.D. The author of *Cambrensis Eversus* refers to this incident in his brief biographical notice of King Domnall: "The most signal instance of his humility was when he threw himself at the feet of St. Feighin to beg pardon for his crime, and allowed the saint to place his foot upon his neck."¹ With regard to the identification of Rath Droma nua, Colgan has been undoubtedly mistaken. He placed it in the western portion of Meath, and hinted that perhaps it was somewhere near to the place called *Тобар Утам*. But it is clearly the place now commonly known as Rath in the parish of Clogherhead. The older inhabitants were accustomed to call it Rathdrumin, and that designation has not yet totally disappeared, but in the list of the townlands printed in the Louth Archeological Journal, 1906, from a document of the year 1660, it appears as Rathdromnewe, which quite corresponds with the name printed in Colgan. This place was certainly within the confines of the ancient province of Meath. For the southern portion of Louth was part of Bregia, as the name of the range of hills from Collon to Clogherhead, viz. Sliabh Breg, shows, and the Bregians we are informed by an ancient poem quoted in Keating "possessed as far as the Cassan," which admittedly was the ancient name of the Glyde. Now, in all probability, it was this ancient boundary that King Domnall was desirous of changing in this invasion. King Domnall belonged to the Ultonian Ui Neill, and their possessions lay in the province of Ulster. It is not surprising to find him anxious to annex to his province the land lying between the Glyde and the Boyne, for the latter river would appear the more natural boundary for the northern province. It seems to us therefore that his intent was to extend the Ulster province, or perhaps we ought rather to say the possessions of the Northern Ui Neill, to the banks of the Boyne. Hence he traversed the ancient boundary and set up his camp in the heart of the district that he desired to make his own. King Domnall's expedition came to nothing, as we have seen through the pleading of St. Feighin. However, this territory was ultimately wrested from the province of Meath, for in later centuries it becomes

1. "Cambrensis Eversus," ed. by Dr. Kelly, Vol. II., p. 19.

clear that the Boyne was the southern limit of the important Kingdom of Oirghiall.

We may now furnish other evidence confirmatory of the identification we have made. It is pretty well recognized that the scene of a saint's prayers and penance was frequently venerated in more ancient times as the bed of the saint. In all probability we should discover a bed of St. Feighin in this region of Rathdromnewe. It will have been observed in the obituary notice of Donough O'Carrol that the church of *leparon feicín* (=Feighin's bed) was numbered amongst his foundations. That church site has not hitherto been identified, but we feel confident that the small townland of Labanstown in the parish of Rathdrummin takes its name from it. An old Irish speaker gave us *Baile an Leabain* as the Irish form of the name, and he removed all doubt about its meaning in translating it as "the town of the bed." The location of the "bed" is easily found, for it lies in the north-eastern corner of the field known as Parkanassey in that townland. The field is a large one and it lies on the east of the Parsonstown road quite near to Parsonstown House, and although it is constantly kept cultivated the corner we refer to is left undisturbed, and no man except indeed one who suffered for his pains, so the tradition goes, has ever dared to turn it up with the plough. That venerable spot is we believe the site of Donough O'Carrol's foundation of *leparon feicín*. There remains not a trace of the church of O'Carrol on the spot, but in the history of Termonfeckin we can trace a connection between the church of Termonfeckin and this place. There was a chantry, we learn from Dalton, connected with the church of Termonfeckin dedicated to St. Nicholas. That chantry we believe is the ruin at Parsonstown, which is distant only a field or two from the field of Parkanassey. The church of Parsonstown was, we are informed by old John Reilly of the parish, dedicated to St. Nicholas. The chantry of St. Nicholas was built about 1528, for in that year King Henry the Eighth permitted Rev. Christopher Dowdall¹ to found a chantry in connection with Termonfeckin church. A cursory examination of the ivy-clad ruin at Parsonstown will leave no doubt that the time of its erection corresponds with that date. The Parsonstown chantry is doubtless the successor of O'Carrol's church at Labanstown, and thus is established a connection between Termonfeckin and Labanstown that we may well believe was founded upon the fact that both places were intimately connected with St. Feighin's name even from the days of St. Feighin himself. We think therefore that Labanstown is to be considered as the location of the Bed of St. Feighin, that it is therefore the original scene of St. Feighin's supplications upon the momentous occasion of King Domnall's invasion, and that consequently the identification of Rathdromnewe that we have made is satisfactorily confirmed.

With regard to *Druimnua* the scene of the hosting of the troops of the sons of Aedh Slaine, and the scene also of the miracle attributed to St. Feighin, that place must be the townland in Termonfeckin parish known to the inhabitants as Drummin. It will be remembered that the Meathean army marched to meet King Domnall, and as he evidently arrived in the Meathean territory from the north, the direction of the march of the defenders must have been from south to north. They therefore gathered together at Drummin and marched northwards through Termonfeckin and Clogherhead parishes to the spot at Rathdrummin, where they pitched their camp. St. Feighin is said to have been then residing at a place called Tibrada in the region of Maine. It was understood by Colgan, and rightly we think, to be contiguous to Drummin. Tibrada means "the wells," and from the context it seems clear that St. Feighin had made a foundation there, for he was residing there. There is a townland still known as the Thibbras, or Tobbera, which answers perfectly to the name Tiberada of the text; it is situated in Ballymackenny parish on the

summit of the Tullyesker hills. But as there is no reason for associating St. Feighin with a foundation there we are driven to the conclusion that Tibrada was the name of his Termonfeckin foundation, before it came to be designated by the present centuried name. The place is remarkable for its wells, for we have besides St. Feighin's well the holy well that was connected with the monastery of Canons founded in the parish by Donough O'Carrol, and which preserves its dedicatory name, as it is called Trinity Well. Stations are still made at that well on the Feast of the Most Holy Trinity. There is a third well with sacred traditions in the parish known as Tobber Toby. We therefore think that the name Tibrada designates St. Feighin's Termonfeckin foundation, and that it was upon its precincts he was called by the sons of Aedh Slaine to protect them in their struggle against King Donnall. In connection with the foundation at Tibrada there is a person named Pastolius who was by St. Feighin's side at Drumnua. He is said to have been St. Feighin's econome at Tibrada. Colgan was puzzled by the Latin form of the name Pastolius and he confessed himself unable to render its Irish equivalent. We think, however, that the name Glaspistle preserves a memory of this unsophisticated disciple of the saint, and that this otherwise uninterpretable Irish word signifies Pastol or Pistols Stream—i.e., *Sláir pístol*. We have therefore good reason for associating Pastolius with St. Feighin's foundation at Termonfeckin. It is related that St. Ronan of Dromiskin on one occasion sent a present to St. Feighin and his monks, of seven or eight cows and that when they arrived at the monastery St. Feighin ordered Pastolius to milk them. If, as we have contended, Pastolius the disciple of St. Feighin was associated with his Termonfeckin foundation, the above anecdote would lend support to the contention that that foundation was not a church merely but a monastery. As a matter of fact we have Colgan's authority for the assertion that St. Feighin's foundation at Tibrada, which we are of opinion is Termonfeckin, was a monastery. We think we may reasonably accept Colgan's statement, which is supported also by the writer quoted by Archdall—viz., Conry. It is clear, however, that the date given by Conry, 665, is a mistake, for the monastery must have been raised previously to 640 A.D.

With regard to the "region of Maine" in which Tibrada is said to have been situate, that designation seems to apply to the region of Meath which fell in the partition of the province to the son of Niall of the Nine Hostages, named Maine. It would appear therefore from the identifications we have made that Maine's inheritance included the region of Bregia north of the Boyne. The name Maine is not to be confounded with that of the townland of Mayne in the parish of Clogherhead, whose Irish form is *Muigin*, "the little plain," or, as we have heard it, *Muigin Muc*, "the pigs' little plain." No doubt Colgan places this region of Maine in the west of Meath, but as he was mistaken in his identification of Rathdroma nua, he is to be adjudged in error in this identification as well.

THOMAS GOGARTY, C.C.



An Interesting Drogheda Inscription.

T E D B Y
P A T E
M A U N
1 8 9 R
E C S S W
E R E C



THE stone which preserves the above interesting inscription was discovered during the past year by Rev. Michael Finegan, C.C., St. Peter's, Drogheda. It was taken for safety some years ago from the ruins of a church at the reere of a house in Mill Lane, Drogheda. The church is traditionally said to have been the church of the Dominicans of Drogheda at a period subsequent to their expulsion from their monastery at Sunday's Gate. The stone is a small one; it is about six inches square at its base upon which the inscription has been cut. It is beautifully chiselled, and was apparently intended to carry a crucifix or an ornament and to have been a finial perhaps upon some part of the altar of the church. It is not easy however to judge its precise use. The stone is undoubtedly complete in itself, and there is nothing about its appearance to suggest that any part of the original inscription has been lost. It was evidently intended by the designers that the inscription should be cryptic. It is, therefore, somewhat puzzling, but we think that it does not baffle interpretation. It begins upon the fifth line, and when we expand the contractions it appears as follows :—

EC[CLE]S[IA] S[ANCTAE] W[ARIAE]

EREC-

T E D B Y

P[RIM]ATE

MA[G] V[IDHIR] [IN AN]N[O]

I[ACOBE] [16]89 R[EGNANTE].

TRANSLATION :—

Church of Saint Mary (Magdalen)

Erected by

Primate Mag-Vidhir* in the year

1689.

James [the Second] being King.

* The English form of the name is *Maguire*

The inscription presents therefore a most curious and unusual admixture of Latin and English. The tradition that the church has been a Dominican foundation helps us greatly towards understanding it. The Patroness of the Dominicans of Drogheda has always been St. Mary Magdalen. We therefore consider the letter W to be an inverted M. The inversion being studiously used, as we think, to suggest that it was not the Blessed Virgin Mary, but the other Mary who was the Patroness. Primate Mag-Vidhir was a Dominican, and it was quite appropriate that he should have raised a church for the brethren of his Order in Drogheda. And there was necessity for such a church. It is quite certain that in Oliver Plunket's time, and Oliver Plunket was Primate Mag-Vidhir's predecessor, the Dominicans had no church in Drogheda. Primate Plunket wrote to the Internuncio at Brussels, 26th September, 1671 :—¹

"In the most wealthy and noble city of my diocese and of the whole province there are three chapels very beautiful and ornamented : the first belongs to the Capuchins, the second to the Reformed Franciscans, the third to the Jesuits. There is also one belonging to the Augustinians, but it is rather poor. . . . The city to which I allude is called Drogheda, at five hours distance from Dublin ; it is next to Dublin the best city in Ireland."

We are informed elsewhere by Primate Plunket that there were Dominican friars in Drogheda in his time :

"In the Diocese of Armagh there are two convents of Dominicans : one in Drogheda consisting of three friars, of whom F. Bathews (Mathews ?) is grave, prudent and learned ; the other convent is in Carlingford consisting of five friars ; its prior, Eugene Cogly, is one of the best preachers in the Kingdom." 25th Sept., 1671, to the Internuncio.²

It is clear that the Dominicans had no church, since Oliver Plunket makes no reference to it. It remained therefore for Primate Mag-Vidhir to raise such a church during the period of toleration that the Catholic religion enjoyed in 1689. The date falls well within Primate Mag-Vidhir's reign, as he ruled the Archdiocese from 1683 to 1707.

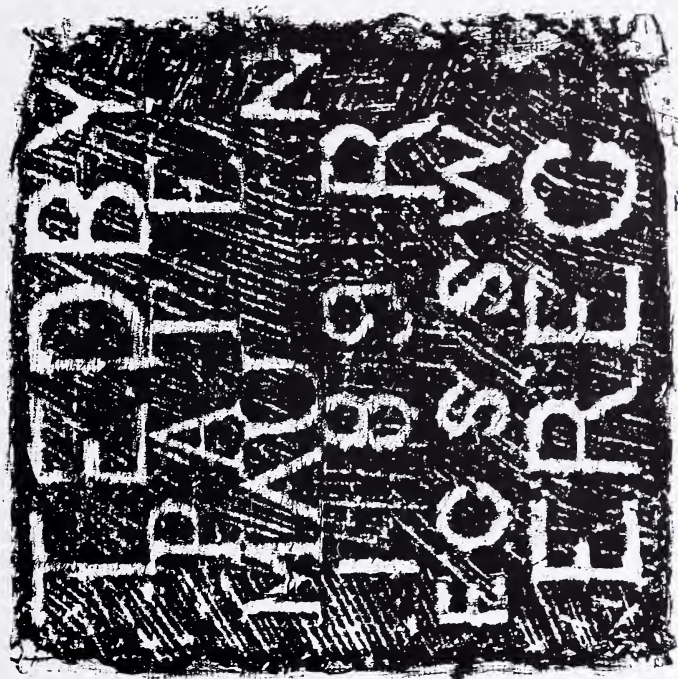
There can scarcely be any doubt that the date 1689 is the true one. The only English kings to whom the initial letter J belongs are John, James I. and James II., and it was only in the reign of James II. that a year '89 fell. 1689 was the remarkable year in his reign in which his Parliament at Dublin was held and in which he began the struggle against William III. to retain the Kingdom of Ireland.

1. Vide "Memoir of O. Plunket," by Cardinal Moran, p. 266.

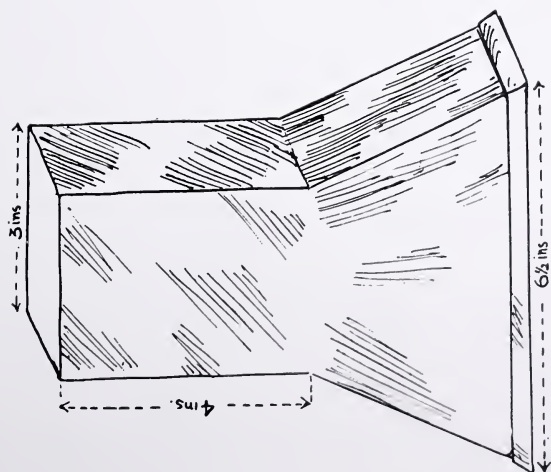
2. Vide "Memoir of O. Plunket," by Cardinal Moran, p. 66.

T. GOGARTY, C.C.





Rubbing of Inscription on base of stone.

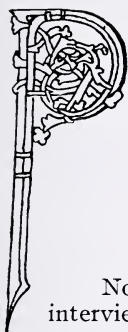


Sketch of stone.

STONE FOUND IN RUINS OF AN OLD CHURCH IN DROGHEDA.



Faughan and Proleek.



ERHAPS the most interesting place mentioned in the Tain is Slieve Faughan—the meeting-place of Maeve and Cucullin, where terms of peace were discussed so unsuccessfully.

“Fergus and Maeve went down into Glen Faughen
To meet Cucullin : and across the glen
Maeve looked upon Cucullin, and her mind
Tortured her greatly on that day, because
No more than a fair adolescent youth
He seemed to her to be. . . . In anger
Then on each side they parted from each other
Leaving Glen Faughan.”—*Mrs. Hutton's version.*

Nor did things improve when MacRoth the herald had to report his interview with Cucullin. “I found,” MacRoth replied.

“An awe-inspiring, angry, glowing youth,
Between Glen Faughan and the sea.”—*Mrs. Hutton.*

The circumstances surrounding Cucullain's appearances on Faughan are sufficiently picturesque :

“In that night a heavy snow
Had fallen, so that all the fifts of Erin
Were with that snow as one white level floor :
Then down between Glen Faughan and the sea
Cucullin came for sunlight and for wind.”—*Mrs. Hutton.*

“Then Cucullain came there and stood on a height and shook his spears and his sword before them, so that great dread came on them.”—*Lady Gregory's version.*

There “himself and Leag were playing a game with their casting spears,” when Fergus sought him. It was from Faughan he kept sleepless watch and ward on the invaders of his loved Muirthemhne, fighting there most of his Homeric single combats. It was from Faughan he came down to the greatest of his victories, the Great Breach of Muirthemhne ; after which he slept his three days' sleep :

“So Cucullain fell asleep there and then by the grave that is in the Lerga, and no wonder in that, for he had been fighting since before the feast of Sanhain [to the feast of St. Brigid] without sleep, . . . unless he might sleep a little while beside his spear in the middle of the day, his head on his hand, and his hand on his spear on his knee.” . . . “So he slept for three days and three nights.”—*Lady Gregory's version.*

Surely this touching picture of a soldier would be hard to rival.

Such bits of the little literature that belongs to Slieve Faughan should give us an interest in identifying the place.

These events happened just after Maeve passed into Cooley at Ath-na-Carpat. So one would expect the scene of such exploits to be easily identified. But owing to the loss of the Irish language in Louth, almost every place-name in the Tain is a puzzle. Mrs. Hutton, in her notes to her splendid version of the Tain, treats of Faughan. She failed to find any trace of the name in the district. When first reading the Tain (in English, unfortunately) an echo of the name came back to me, as applied to Tipping's Mount or Trumpet Hill, when I was curate there thirty years ago. This made me inquire of persons—one of whom, Pat Rice, of Dulargy, is still

alive—as to the Irish name of Trumpet Hill. It was given at once as Faughan, with the true Irish pronunciation. One of my informants called it Ochain. But none heard of Glen-Ochain. To test the matter further Mr. Rice, teacher of Faughart school, made inquiries lately for me, and found five persons who say that they well remember Trumpet Hill called Faughan till recent years. Then Glen-Ochain would be the valley of the Deer-Park river between Proleek and Trumpet Hill. On this theory Cuchullin had a splendid stage on which to appear “between Glen-Ochain and the sea.” It is not so easy to reconcile this expression with Mrs. Hutton’s idea that the valley of the Castletown Cooley river may be Glen-Ochain, Trumpet Hill being Drumenna, as she found it marked on Mercator’s map, and Slieve-na-gloagh being Faughan. But the fact of the name still surviving in the locality and the suitability of the site to the events represented seem conclusive in favour of Trumpet Hill being Faughan.

Regarding Proleek, two remarks may be permitted. The Cromlech and Giant’s Grave being so close together always suggested to me that the Giant’s Grave is the common pit where the rank and file who fell in some battle of the Tain were buried—the Cromlech being the grave of a chief. Is not that the state of things that would be found after a battle in our own days?

The name Proleek seems still to puzzle people. Yet a very simple account of it was given me thirty years ago by a resident who spoke only English. He said, Bro-attna (the adjoining townland) is the fort of the whins, and Proleek is the fort of the stones. Bro and Pro, he said, are the same word. Lately I have been assured by a great Irish scholar that my old friend’s explanation is so true as to be self-evident. The P of old Irish is the B of modern. So Proleek is a very old form, as becomes the name of a place where sleep the mighty dead of the Tain Bo Cuailgne.

In the Name Books of the Ordnance Survey there is given “Proleek: prolic, brolic, mill stone”: and there is added with the initials of O’Donovan: “Bruising or grinding of flagstones, J.O’D.” Again there is added: “brod-lic, a quern or small mill stone.” O’Donovan had a sharp pen. When he found Tipping’s Mount called Trumpet Hill his comment in the Name Book is “Trumpet Hill (pig), J.O’D.”

After Faughan, the most interesting Louth name in the Tain is “Brisleach Mhor Mhaighe Mhuirthemhne,” translated as “The great Breach—or Battle—or Defeat of Mhuirthemhne.” The Brisleach Mhor has three different meanings. (1.) It is the greatest battle of the Tain fought in Louth. Although called the Great Breach or Defeat of Muirthemne, it was in reality the great victory of Muirthemhne; for it was the greatest triumph of Cuchullin over the forces of Meave in Louth; it was the defeat of the Four Provinces of Ireland invading Louth, and not of the Louthmen, as the name might suggest at first sight; (2.) The Brisleach Mhor is a tract or book or MS. giving the Tale of the Battle; and (3.) it is the site of the fight or the dun around which the battle raged. Only the last meaning need concern us here for the present. The name—Brisleach Mhor—is no longer to be found: the only hope of finding the place seems to be by stating the problem of it and leaving the solution to some lucky chance.

“Then the men of Ireland made their camp, and put up walls at the place called the Great Breach on the plain of Muirthemne.”—*Lady Gregory’s version*, p. 214.

This was certainly after the crossing at Ath-na-Carpat, and so it must be north of Dundalk. Cuchullin’s attack on this fort seems to have been one of the last of the great fights for which he used to descend to the plains from his eyries amongst the Louth mountains. Or, as Mrs. Hutton has it:—

“On the low foot hills of Cooley
In his own natural country he awaited
Those hosts of Erin,” p. 225.

He seems to have descended for this fight from Dulargy, after his three days' sleep, "by the grave that is in the Lerga."—*Lady Gregory*.

Mrs. Hutton says, "He slept upon the grave hill in the Larguey."

Other forms of the word are given—e.g., "Lercaib." Dulargy seems the only place name at all to approach these varied spellings, and to fit in with the events. Laeg saw "the man of the Sidhe," when coming to put Cuchullin into his deep sleep, "coming through the camp from the North-East" (*Lady Gregory*) unseen by the enemy. Now, if the Lerga be Dulargy, the Brisleach Mhor should be on the Ballymacallet mountains. But the Brisleach Mhor had another name, which may either help or confound one the more. In the fight around the dun Cuchullin disposed of his foes so artistically that they lay in death, "the soles of the feet of three to the necks of three other men, in a circle all around the Dun outside, and Seisreach Brislige is its name in the Tain."—*O'Looney's version*, p. 180. Seisreach is a derivative of Sechair, meaning a bed of six. But, "Geacair" or "Seachair" was the name of the head of the tide way where the pass across was at Ath-na-Carpat. So one would be inclined to identify the Brisleach Mhor with the great fort in Mountpleasant demesne, part of which has been cut away by the road where the high wall is south of Ballymascanlan. Or could it be the great lost fort of Bally-na-hattna, which is such a delightful feature of Wright's *Louthiana*? Wright calls it a Temple. Many inquiries led the present writer to believe that all trace of it was lost for ever, but to his astonishment Mr. Andrew Markey, of Dundalk, whose traditional knowledge of names and places is unrivalled, related how he used to hear old people curse the persons who cleared away a great fort or Temple in Bally-na-hattna, at the building of the railway. Mr. Markey too called it a Temple. He described it as consisting of three great half circles. Inside the third circle was a building or altar from which Bael-tinne or the Mouth of Fire addressed the people on May Day. The circles were walls of great stones, some of which are now built into the railway at the valley North of the bridge crossing the road from the Annes to Doyle's fort. Mr. Markey's description, which is given from notes taken during the conversation, was so vivid, as to suggest the question had he seen the fort. But no, he had only heard old people describe it. Then his account corresponded so strangely with the illustration in *Louthiana*, as any one can see by comparing his verbal description with the reproduction of Wright's illustration which is such an ornament to the Journal of 1907, that the question was asked had he seen the fort in *Louthiana*? But no, he had never seen *Louthiana*, nor did he know what it was. So Mr. Markey's tradition confirms Wright's idea of a Temple, and agrees in an astonishing fashion with Wright's illustration of the fort, and places it just where it ought to be in Bally-na-hattna at the Valley.

But, back to our problem. Alas, if the Lerga be Dulargy, neither the fort of Mount Pleasant nor of Bally-na-hattna could be the Brisleach Mhor. They are both South of Dulargy instead of North-East.

ENDA.





Bibliography of the Counties of Louth, Meath, Westmeath and Longford.

COMPILED BY JAMES COLEMAN, M.R.S.A.I., Cork.

[The following list is intended to show at a glance the printed works dealing with the history, topography, biography, folklore, etc., of the above four counties that have so far been published. It is an advantage in many ways to know what works of this class have already appeared in print, and it will serve further to show what a great deal yet remains to be done towards illustrating the history, &c., of the many other places in and persons connected with these counties of which nothing as yet has appeared in a permanent printed form. Other items it is hoped will be added to the above by persons better acquainted with these counties than is the compiler of the present list.]

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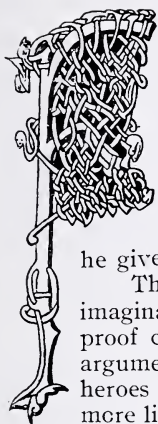
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Billaine in Glieve Breagh.



BATHER GOGARTY's delightful paper—"The Burial Place of St. Fainchea"—is worthy of attention, both for its literary attractiveness and the ingeniousness of its reasoning. One would like to agree with Father Gogarty were it only for the beauty of the legends he has garnered. Would that there were hope of seeing the same good work done for every ancient site in Louth. Still neither his general line of argument, nor the particular proofs he advances seem to convince. Nor yet does

he give sufficient attention to the arguments in favour of Fuinseog.

The general line of reasoning adopted makes too great a call on the imagination. To substitute Enda or Fainchea for Denis without absolute proof cannot be done with success. Similarity of legends is a dangerous argument, as writers have ever applied picturesque stories to their own heroes; and in the lives of the Irish Saints it is done again and again. What more likely than that Enda's own people should know the story of the stone boat of Aran, so dramatically given anew in our own day by Archbishop Healy, and apply it to a local saint? Ferrard was not only Enda's own territory, but his mother was a daughter of its sub-king. "Enda of Aran: his mother was a daughter of Ainmire, King of Fir Arda"—*Felire of Aenghus*, March 21st, p. lxiv. Some writers confound Fir-Arda with "The Ards" in Down. Still they may be right, as O'Hanlon says—*Notes* 1st Jan.—That the copy in the Book of Lecan reads: "rig-na-harda." Only an examination of the genealogies could decide.

The feast day of St. Denis—25th of September—must distinguish him from Fainchea and Enda for aye. Then it seems quite impossible to bring the men of Meath and those of Leinster to fight at Clogher Head in Ulster. Nor is it easy or indeed possible to extend Magh-Life to Drogheda at the date required even though it touched the Boyne in the days of Slaigne. The kingdom of Meath cannot be blotted out at a stroke.

To discuss particular arguments: Legavoreen seems to mean simply the hollow of the little road. "Leg" for "Lug" is quite a common form—see Joyce, on Local Names. An instance of it is brought to mind by a strange word of Macpherson's, quoted by Mr. Morris, about the death of Cuchullain. "The battle spread over Lego." Strange enough just where Father Quinn and Mr. Morris would place the battle, the deepest pool is yet called "The Leg," of which Lego is a brave poetic form, whether intended or not. "The Leg" is nearer Knockbridge than the bog through which the road runs. It is on the Rathedy side of the road almost opposite the lane way to Ballinclare, but is hidden from view by a high hedge. Fifty golden years ago it was the scene of a Christmas morning tragedy, well-remembered by the present writer.

Wonderful to tell there used to be in those far off days snow and frost at Christmas, such as Cuchullin had to face on Faughan. "The Leg" was our youths' favourite "sliding" place, its reputed bottomless depths giving the necessary zest of danger. Going to Mass on Xmas morning all became breathless at the news that at an unearthly hour there had ventured on the ice of The Leg and been swallowed up a poor weaver's only little pig!

Apart from derivation, Legavoreen in Meath could not be the place of the Bairre of the extract from Aengus. It is stated distinctly to be in Ard Ulad.

But most important of all, the argument about St. Bairre founded on the gloss to the *Felire* is groundless. The gloss itself is anything but clear. However, the Roman MS. of the *Felire* throws light on the matter. It reads:—

"Of the race of Brian MacEochaidh M. was Bairre of Corcach, and it is in

Achadh Cill-Clochair or at Droghait in Aird-Uladh that his festival is kept : or it is the feast of Tomchadh that is kept in Cill-Clochair at Ard Ulad on this day with Bairre."

So the entry concerns St. Finbar the famous of Cork, which at once excludes the idea of Bairre's grave stone-leacht being in Drogheda or Clogher Head. At most his feast was celebrated there then, as it is now in Clogher Head, and in Faughart too. But even this much is not certain, for there is given the startling choice, that it may have been the feast of St. Tomchadh, which was celebrated at Clogher Head on St. Finbar's day. So in a flash, as if called up by the witch of Endor, St. Tomchadh steps out of the crinkled, speckled skin of the Leabar Breac or of the Féire, a masked rival to luckless St. Denis, more formidable than a whole array of Saints Barrs, and Faincheas, and Endas, and Michaels. In presence of St. Tomchadh's ghostly form, hovering o'er "the troubled waters" of Clogher Head, one feels much as those who under the very eyes of Job would be "ready to rouse up Leviathan."

Yet there is no need to despair. In the next century a great Gaelic scholar may arise able to take off St. Tomchadh's Old Irish Mask by some cunning process, of softening T into D. Then St. Donnchad may be restored, once and for all, to his long disputed throne, and as there is "Patrick crown of Breagh" so there shall be "Donnchad crown of Cill-Clochair in Ard Ulad." evermore.

Nor can Laragh-Munsey bear the construction put upon it. The genitive of "mun" is "muin" (see Dinneen). Killaine, the form sought, cannot be derived from it by any process found in the Irish Grammar. Although the wording of the passage quoted from Colgan is against the idea, still it strikes one that he intended to derive the name Killaine from his last phrase:—"ibi etiam duo postea fontes aquarum viventium eruperunt." "Fontes" is the only word in the extract whose Irish equivalent—Foinse—is a form at all approaching Fainche. This, too, saves the church from an offensive title that could hardly have been intended by the original writer.

Granting, even for argument sake, Kilslaughter to mean "church of the youth"—i.e., Enda—that would not solve the question, as Killaine is not the church of Enda, but of Fainchea.

On the other hand, Teampall Fuinseoige undoubtedly represents with perfect accuracy Kill-uinche, Killainche, or Killaine. For certainly, "Fuinseoige" is the correct genitive of the diminutives of Fuinse, an ash tree, of Fuinche, the proper name, and with a difference hardly noticeable in speech, of Foinse, a spring (see Dinneen for last).

Then Father Gogarty leaves out of consideration some questions of topography—e.g., the fact that Crimthain lies between Slane and Collon, adjacent to Fuinseog, whilst it is cut off from Kilslaughter by the broad Boyne and an extent of territory. Then again Killaine is described as on the borders of Meath. "Killaine est locus apud montem Breagh in finibus Mediae"—Acta SS. Colgan, p. 4, n. 13. Furthermore, it is placed on the confines of Ulster and Meath. "Est ecclesia de Killaine . . . in confinibus Ultoniae et Mediae"—Acta SS. Colgan, p. 710, n. 11.

A church near Black Hall could hardly be said to be on the borders of Meath or on the confines of Meath and Ulster divided there by the wide mouth of the Boyne, in those days wider still. But Fuinseog is in Collon parish, which is yet astride the boundary of Louth and Meath, part of Meath being included in it. The division of the counties is there only a small stream. So well does Fuinseog fit into the conditions of the problem.

It is Cogan ("Diocese of Meath"), not Colgan, as stated in Enda's former paper, who places Killaine in Louth.

ENDA.

Place Names in the County of Louth.

COMPILED BY MAJOR GENERAL F. W. STUBBS, F.R.S.A.

ABBREVIATIONS USED IN THIS LIST.

- Δ.—Bench Mark on Ordnance Map.
 Ann. Q.M.—Annals of the Four Masters.
 Arch. Mon. Hib.—Archdall's Monasticon Hibernicum.
 Bar.—Barony.
 C.S.—Civil Survey. A List of Parishes in M.S. in the possession of Blayney Townley Balfour, Esq., Townley Hall. Made in 1657.
 D.S.—Down Survey Map.
 G.G.—Wars of the Gaedhil and the Gaill.
 Inq.—Inquisitions.
 Inq. P.M.—Inquisitions Post Mortem.
 J.O'D.—Dr. John O'Donovan.
 L.A.J.—Louth Archæological Journal.
 O.L.—Ordnance Letters.
 O.N.B.—Ordnance Name Books.
 P.—Parish.
 T.L.—Townland.
 T. and S.—Taylor and Skinner's Map of County Louth.
 Trias Thaum.—Trias Thaumaturga.

A

- Acareagh** T.L., Castletown P.—106A. 1R. 37P. Δαρι μασ, Grey Acre, O.N.B. No remains on map.
Aclint T.L., Philipstown P., Ardee Bar. Anaghclent, Inq. Car. I. Athlint, D.S. Aughelint, T. & S. 367A. 3R. 34P. Clinton's Ford. A mount on summit of hill overlooking bridge across Lagan river, B.M. 198 feet. The place spelt Atheliubh, Arch. Mon. Hib., p. 812, seems to be the same.
Adamstown T.L., Drumcar P.—311A. 3R. 33P. No remains now.
Adamstown. Part of Williamstown T.L., Kilsaran P., D.S., also C.S., where it contains 111A. 0R. 0P. and is under a separate entry.
Adamstown. C.S. gives this as Almondstown, which see.
Affane represents a ford across the river Fane near where the bridge now stands. Joyce I., 355, in translating a similar name gives it as δτ μέσων, "Middle ford." It exactly corresponds with this place, which is the middle one of the three old roads from Dundalk crossing the river Fane and leading to the north to join the main line to Drogheda. A writer (Louth Arch. Journal, No. II, Vol. I.) dealing with this ford "Bridge o'fein" translates it "Bridge of the Wagons," which is evidently wrong. The word has no relation to the English "Wain" or "Wagon."
Aghaboys T.L., Ballymascanlan P.—277A. 0R. 22P. Δαδύ βορρε, "yellow field," O.N.B. No remains on map.
Aghameen T.L., Ballymascanlan P.—343A. 1R. 37P. Δαδύ μιν, "smooth field," O.N.B. On a spur of "The Castle" a little over 1200 feet.
Aghbanavela otherwise Belarevin. Inq. Ballymascanlan 21 Jan., 1606. The latter a river N. of and not far from Dundalk on the Newry road.
Aghbillelobegañ at Irish Grange T.L., Carlingford P. Inq. Ardee 20 Jan, 1624, and 26 March, 1625.
Aghenelohan. Arch. Mon. Hib., 813. Same as Annaloughan.
Aghenewre. Inq. Ardee 8 Oct., 1629. If this be the same as Tinure the meaning would be the "field" instead of the "house of the yew-tree." Both might have been in use, even at the same time.
Aghereveen. Inq. Visct. Moore, Ardee, 27 Aug., 1628. Probably the same as Aghameen, Ballymascanlan P.
Aghnaskeagh T.L., Ballymascanlan P.—322A. 2R. 13P. Δαδύ να πείας, 'Field of the Hawthorn,' O.N.B. A cromlech is marked on the Ord. Map close to house belonging to A. N. Sheridan, Esq., but there is now no trace of it. The ground is covered with boulders, remains of a glacial age. On a rising ground, about the centre of this T.L., Δ 312 ft., is a circular rath; also some 60 yards from it an oblong mount, called "Tom Campbell's Rath," in which is a souterrain.—(Miss R. Stephen).

- Agneston.** Angreston, Arch. Mon. Hib., 475, 477. Apparently not known in Louth P.
- Aigh.** Arch. Mon. Hib., 812, coupled with Carnaurosse and Carrickvolan. Apparently not known in Louth P.
- Aldroghan.** Inq. Lord Louth, 8 Sep., 1630, "6 mes' and 120 acr' in Knock and Aldroghan."—See Ardroughan.
- Allardstown T.L.,** Dunlin P.—88A. 3r. Op., O.N.B. Inq. Gul. et Mar. Athlardstowne Inq. Jac. I. Meaning not obvious the family name not being known.
- Allardstown T.L.,** Killincoole P.—595A. 0r. 33r., O.N.B. Olerstown T. & S. Map, 1777. A mount S. of the road, and about 550 yards from the W. Lodge of Fane Valley House. The field N. of the road and near the gate bears the old name of Carraushin. South of the same road, and some 330 yards S.E. of the mount is a cave. Coolfed is the name of a spot and group of houses some 330 yards off the same mount.
- Almondstown T.L.,** Clogher P.—378A. 1r. 31r., O.N.B. Inq. Jac. I. Arch. Mon. Hib. 475, 477, 813. No remains on map. Derivation of name uncertain. But as it was in use in the reign of James I. it is probably the original form, and the alternative form of Adamstown (which see) is probably a later one.
- Alt na Willian River,** Glenmore T.L., Carlingford P. *Alt na mílléan*, "Cliff of the Mill." This though a tentative rendering seems obvious. A confluent of the Big River which takes its rise on the W. slopes of Slieve Foye.
- Altboy,** Ballymascanlan P. *Alt Buiróe*, "Yellow Cliff." A line of cliffs, chiefly on the N. bank of a confluent of the Ballymakellett river, which divides the Ballymakellett and Bellurgan Townlands.
- Altfade,** Rampark T.L., Ballymascanlan P. Should be spelled *-fada*. *Alt fáda*, "Long Cliff." A double range of cliffs running nearly N. and S. on the southern slope of Slieve na glogh for about 200 yards.
- Altgarthan.** Inq. Ballymascanlan 21 Jan., 1606. A glen through which runs the river of Abny,* otherwise Ballyboy, bounding the Lordship of Ballymascanlan on the east.
- Altourish,** Ballymakellett T.L., Ballymascanlan P. *Alt Iabhair*, "Speaking Cliff," Joyce II., p. 69. Some cliffs in the south-east end of the townland, about 1080 yards from Ballymakellett Bridge. They form a short double range, and the name may be derived from sound reflected as an echo between them.
- Altmore,** Jenkinstown T.L., Ballymascanlan P., "Great Cliff." A stream on the E. and S.E. slope of the Black Mountain (Round Mountain, Δ 884 on the 6 inch map) between contour lines of 700 and 450 feet, and running for about 700 yards through boggy land; is so named on the map. But no rocks are delineated thereon.
- Altpuca,** Ballymascanlan P., "Fairy Cliff." There is no cliff delineated on the map. The name is applied to the ground bordering on a stream dividing Aghameen and Jenkinstown Townlands running down an open ravine on the S.E. slope of the Castle (Δ 1265), which here is steep, descending some 600 feet in 700 yards.
- le Amniffe.** Place uncertain. The tithes belonged to the Priory of Louth—Arch. Mon. Hib., p. 479.
- les Amys.** (Waste) Arch. Mon. Hib., p. 478.
- Anabologe,** Millgrange T.L., Carlingford P. *Át na boiás*, "Ford of the little heifer." A small group of houses two miles S. from Greenore.
- Anaghclent.**—See Aclint.
- Anaglog T.L.,** Kildemock P.—373A. 1r. 17r. *Át na clois*, "Ford of the bells," O.N.B. Athneglogg, Inq. Ardee 23 April, 1633. Tober na gankeenagh, a well on the road 200 yards W. of the cross-roads. A well 200 yards further on—see Athneglogg.
- Anaverna T.L.,** Ballymascanlan P.—783A. 1r. 32r. This was probably the same as the designation of the neighbouring Townland of Ravensdale Park, which appears on Taylor's and Skinner's map as Aughavarn. But on the authority of the proprietor Dr. O'Donovan spells it as above, and gives the Irish as *Át na b-ḡeasna*, "Ford of the Alders," whereas the other spelling would be rather *Át na b-ḡeasna*. Both are given as representing Aughavarn, but Dr. O'Donovan does not decide between them (O.N.B.). It seems certain that both were formerly one. The boundary line runs from the summit of Clermont Carn (Δ 1674 ft.) to the Ben Rock (Δ 1330 ft.), thence by the lower end of Ravensdale Park to the Flurry River, to its junction with a confluent, up which it goes to the top of the ridge, a little over 1300 feet along which it continues till close to Clermont Carn. Remains are Clermont Carn, Ben Rock and a small Mount, 300 yards from S.E. corner of Ravensdale Park, which see.
- Anglesea Mountain.** One of the Carlingford Range (Δ 1349 ft.) above Omeath. Called after the Marquess of Anglesea, who till the middle of last century owned it.
- Anmoney Lough,** Rampark T.L., Ballymascanlan P. O.N.B. calls it Lough na money; but it is very small.
- Anmore Lough,** Loughanmore T.L., Ballymascanlan P. A small one.

* This word, signifying in Irish, a river, sometimes is given as its name.

Annagassan, Dillonstown T.L., Drumcar P. $\Delta\epsilon\ \text{na}\ \zeta\text{-}\epsilon\alpha\text{-}\text{pan}$, "Ford of the Pathis." It is connected by name with the neighbouring townland of the Linna, as it is also called *Capan Linne*. See Joyce I., p. 373, and II., p. 488. Also Ware's G.G. lxii. note. Dr. Todd, in the last quoted authority, gives another derivation: $\Delta\omicron\text{nac}\ \zeta\text{-}\epsilon\alpha\text{-}\text{pan}$, "Fair of Capan," but the former is in every way preferable—see Linns.

Annagh T.L., Louth P. $\epsilon\alpha\text{no}\epsilon$ Marsh. There are now two divisions of this townland—that on the east, containing 191A. 2R. 34P. is termed Annagh M'Cann's, being the property of Arthur Macan, Esq., of Drumcashel in this County. The other is Annagh Bolton's, containing 150A. 0R. 14P., named from the Bolton family. It is called Bolton's Tate, T. & S. The bogland of which they consist drains into Cortial lake on the E., Drumcah on the W., and Toprass in the middle. "The Annaghies," described as waste (Arch. Hib. Mon., p. 812) evidently refers to these.

Annagh T.L., Philipstown P.—73A. 1R. 24P. O.N.B. gives the Irish as $\epsilon\alpha\text{nac}$, a marsh, but this does not seem applicable, as this small townland consists of a hill about 100 feet above the river Lagan, which here forms the County boundary.

Annaghanmoney T.L., Louth P.—62A. 2R. 0P. The parish given in the O.N.B.— $\epsilon\alpha\text{nac}\ \text{an}\ \text{mona}$ —is not satisfactory. The T.L. consists of a double eminence on the S.W. edge of the Red Bog—an extensive marsh.

Annaghminnan T.L., Louth P.—65A. 1R. 28P. $\epsilon\alpha\text{nac}\ \text{minnan}$, "Marsh of the Kids." The property of A. Filgate, Esq. O.N.B. Inaghmynan. Inq. Nic. Gernon 9 April, 1624, and 26 March, 1625.

Annaloughan T.L., Ballymascanlan P.—33A. 3R. 19P. Dr. O'Donovan reads it as $\epsilon\alpha\text{nac}\ \text{an}\ \text{to}\epsilon\alpha\text{m}$, "Moor of the Small Lough." Agherloughaine and Aghlowghan in Couley, Inq. 13, Jac. I. Aghaneloghan, Arch. Mon. Hib., p. 813. It forms part of a mountain of the same name. The small lough from which it takes its name is outside the W. boundary in Rampark T.L. It extends nearly two miles from the seashore into the mountains over the reverse slope of Annaloughan Mount, and its greatest breadth is along the shore less than 600 yards. There is a rath, and the remains of another, N. of the railway at the S.W. end. Seefin rock is a little to the east of them.

Annaloughan Mt., Ballymascanlan P. Δ 868. Lies W.N.W. of Slieve na glog, of which it forms a part.

Annaghvacky T.L., Creggan P.—369A. 2R. 33P. $\epsilon\alpha\text{nac}\ \Delta\ \text{bac}\alpha\zeta$, "The Beggarman's Fair," O.N.B. Two mounts near the N. side; another about 140 yards S.W. of Roachdale House.

Annies T.L., Ballymascanlan P.—129A. 0R. 10P. The Anneses, John White, 21 March, 1636, and 9 Aug., 1638. $\epsilon\alpha\text{na}\zeta\ \text{be}\alpha\zeta$ and $\epsilon\alpha\text{na}\epsilon\ \text{mo}\rho$, O.N.B.

Aperthuel. In Dromiskin Townland. Both spelling and etymology of this name are uncertain. The name occurs in a lease held now by Mr. Patrick M'Enello, of Dromiskin. See Down R. Soc. Ant. Irel.

Archinlochane, Arch. Mon. Hib., p. 428.—Not identified.

Ardagh T.L., Mellifont P. in O.N.B.; Tullyallen on the Ord. Map—120A. 1R. 31P. $\Delta\mu\text{o}\ \Delta\epsilon\alpha\text{o}$, "High Field," O.N.B. But in the M.S. List of Family Gentry in the County (circa 16—), by Brent Moore, we find "Thomas son of Patrick Ardaghe, of Little Ardaghe." Patrick may have taken the name of his property. No remains on the map.

Ardagh Islaundye. In Hacklenn T.L., Kildemock P. This name occurs in Inq. Edward Nugent (Inq. Lov.), Ardee, 2 June, 1626.

Ardaghy T.L., Carlingford P. (Omeath Eccl. P.)—438A. 2R. 24P. $\Delta\mu\text{o}\ \Delta\epsilon\alpha\text{o}$, "High Field," J. O'D. O.N.B. It runs up to a height of 1400 feet between the summits of Anglesea Mountain and Clermont Carn. A small village of the same name lies towards the east-centre at an elevation of between 500 and 600 feet; a rath to east of it.

Ardballagh. Arch. Mon. Hib., pp. 449, 812. Close to the town of Ardee.

Ardballan T.L., Clonmore P.—342A. 0R. 12P. $\Delta\mu\text{o}\ \text{ba}\text{lan}$, "Hill of the Wall," O.N.B. About 300 yards S.E. of the village of Ardballan is "Ardballan Moat," a Ardballan Moat, a small mount, Δ 153. Nearer the village is what must have been a tolerably large rath.

Ardbolies T.L., Rathdrum P.—197A. 2R. 19P.; $\Delta\mu\text{o}\ \text{bo}\alpha\text{li}\text{ro}$. The latter word signifies a place where cows are kept; Joyce II., p. 238. Inq. Christopher Verdon, 7 March, 1624. T. & S. has Ardbally. No remains on Map.

Ardee. A Townland, Town and Parish. T.L. is only 80A. 0R. 25P.; is on the S. bank of the river Dee, and the only building connected with the town within its limits is the Union Workhouse, Town-parks. T.L. takes in all of the town itself.

The name of the town Atherdee is very old, $\Delta\epsilon\ \text{fer}\text{roia}$, taking us back to the time when Cuchullain slew his brother in arms, after a three days fight, as related in the "Tain Bo Cuailgne."

A monastery for the Crouched Friars of St. Augustine was founded by Roger de Peppard about 1207; another later on by Ralph de Peppard for Carmelites. One of these was where the Protestant church now stands and where the "College" once stood. The other in John Street on the site of the present Roman Catholic church.

There are three fine castles: one in the Main Street—Ralph de Peppards—is now the Sessions' House; another to the north of it on the same side of the way is the residence of Mrs. Hatch; a third in the grounds of Ardee House.

- Ardlaraghan** T.L., Mosstown P.—101A. 2r. 38r. *Αρο Λαράχαν*, O.N.B. No remains on map.
- Ard na cloch mor.** In Carrickdmond T.L. E. side of Kileurry river. There was a remarkable group of stones, which the holder of the land rooted up some 70 years ago (Mr. O'Gorman, of Kileurry). Wright, in *Louthiana* III., p. 8, describes them.
- Ardpatrick** T.L., Louth P.—137A. 1r. 39r.: Patrick's Hill. In the "Tripartite Life," p. 277, we see that this place was associated closely with the part of the life of Saint Patrick immediately before his leaving Louth for Armagh. "Patrick went into Ard Patraic to the east of Louth, and he desired a cloister there. . . . Patrick used to come everyday from the east to Ard Patraic and Mochtae from the west from Louth, so that they came together for conversation at Lecc Mochtae [Mochta's flagstone]. . . . Patrick delivered to Mochtae the twelve lepers whom he left at Ard Patraic. . . . Thereafter Patrick went, at the Word of the Angel, to Armagh."
- The remains of a small church, very ancient, hidden by brushwood may be seen on the summit of the hill Δ 204, a few hundred yards S.E. from the town of Louth. This may well be the spot where SS. Patrick and Mochta sat and conversed, while the monks, some 1200 yards away, were at work superintending the building of a monastery, ever afterwards to be associated with the name of the latter.
- Ardroghan.** Inq. Oliver Baron of Louth, 25 April, 162-. "120 acr. in Knocke and Ardroghan." Adjoining apparently one of the many names in Louth beginning with Knock—see *Aldroghan*.
- Ardsallagh.** A farm land in Salterstown T.L. and P. Salterstown is also known as Ballysallan, so it is evidently a corruption of Ardsallan. It can hardly have any reference to the Irish word signifying osiers (Joyce II., p. 357), which grow in low ground, and the word *Ard* would be inappropriate.
- Ardtully Beg and Ardtully More** T.L., Carlingford P.; E.S.E. of Bush Railway Station. The first contains 53A. 2r. 33p.; the second 99A. 2r. 3p. Dr. O'Donovan (O.N.B.) confirms the Irish as *Αρο Τυλας Μορ*, "Great Hill," which is a puzzle—the hill being absent. The highest point in it is 141 feet, only 60 feet above the lower ground in Ardtully Beg. In his remarks on Tullakeel, (Clonkeen P., Dr. O'Donovan says: "Wherever the meaning of 'Tulach' is not understood, the peasantry explain it by 'Talamh land.'")
- Arthurstown,** Tallanstown P. There are two townlands of this name. The larger, 502A. 3r. 31r. Archerstown in Sir W. Petty's map. Much Arthurstown, Inq. Edward Taaffe, of Cookstown, in Dundalk, 7 March, 1624. Arthurstown House is in it.
- Arthurstown Little separated from it by Mullamore T.L., contains 73A. 2r. 36p. Before 1304 the tithes of both belonged to the Preceptory of Kilsaran.
- Artnalevery** T.L., Charlestown P.—278A. 3r. 5p. O.N.B. gives the Irish as *Αρο να Λεβρε*, "Hill of the Hares," and says that the Irish name when these reports were written (circ 1830) was *Βαλε αν βοζαυρ*, "Town of the road."
- Artoney** T.L., Louth P.—147A. 1r. 15p. *Αρο ταμνας*, "High field," pronounced *Αρ τοναις*, O.N.B.; Inq. 24 Nov., 1640, a very good mount within the grounds of the former Rectory.
- Ash,** Louth P.; two T.L's. Ash Big is the smallest—contains 144A. 2r. 38p. On the summit of a hill (Δ 209) over 200 feet high is a mount, where a handsome pricks spur was found.—(Jour. R. Soc. Ant. Ireland).
- Ash Little contains 191A. 0r. 18p., but is not so high. It also has a mount on its highest point. Popular reports connected these mounts by a subterranean passage with Cortial, more than a mile to the north—utterly impossible. The Irish word is *Αιρ* (a hill, O'Brien's Dict.). Probably the same as Es-Ahys granted to Richard Cook, the King's groom in fee farm, Close Rolls, and Inq. P.M. Calend. Doc. Irel., Nos. 36, 197 and 291.
- Ashefield.** A plot of 15 acres in Ardee, belonging to the Hospital of the Crouched Friars.—Arch. Mon. Hib., 447, 449 and 812.
- Ashville.** Name of a house and grounds in Funshog T.L., Collon P. The site of an old church—not a parish one—is outside the grounds to the east.
- Athclare** T.L., Dunleer P.—271A. 3r. 2p. So spelt Inq. Jac. I. and Down Survey. "Ford of the plank," Joyce II., 223. Dr. O'Donovan pronounces it Aclare, O.N.B. A very good castle here, adjoining the house. In Brent Moore's "List of the County Gentry," Nicholas, son of Robert Taaffe is the owner.
- Ath na fhearta.** In A.D. 607, Aedh Uairidnech, and in 817, Aedh Oirdnidhe, both kings of Ireland died here (Ann. Four Masters), in Magh Connaille in or near the County Louth. The name means either Ford of the two graves, or the of two miracles—probably the first. Its position (or the river) is not known.
- Atherdee**—see Ardee.
- Ath na Carpat,** "Ford of the Chariots." Mentioned in the "Colloquy of the Ancients," translated by Mr. Standish O'Grady in "Silva Gadelica," pp. 160-161. See Louth Arch. Journal, No. II., pp. 33-35. Near Dundalk.
- Athneglogg.** Inq. Nic. Hussaye (for Christopher Taaffe). "Vil de Athneglogg. Arthurstown, Rath-biddy al. Little Arthurstown."
- Atrum Del.** Hall of God is the Latinized name for Ardee in various documents, Lodge's List of Parishes, Receipt Rolls, etc.
- Aughavarn**—see Anaverna.
- Aughelint**—see Aclint.

B

- Babesland.** In or about 1620 there were three of the Babe family holding land in the Comty of Louth. Walter, of Ardee, who owned part of Walterstown T.L., Dromiskin P.; James, of Darver, who held Gibstown (Palmer) T.L., Haynestown P.; and Patrick, of Dromiskin. Inq. 6 Aug., 1627; 24 Sep., 1635; and 18 March, 1644. To Viscount Moore were granted, among other possessions of the Priory of S. Mary, Louth, the tithes of Babeston and Babesland, Inq. 27 Aug., 1628. These two were separate holdings. The C.S. list mentions Babesland as part of Gibstown Palmer. Babeston would therefore appear to be the same as the present Newtown Babe T.L., Ballybarrack P., though indeed land and town are almost interchangeable.
- Babeswood T.L., Dromiskin P.**—100A. Or. 25P. Belonged to James Babe of Darver. No remains.
- Baggotstown T.L., Rathdrum P.**—165A. Or. 25P. The name derived from one of the Baggot family, but about 1600 held by Dowdalls and Gernons. Inq. 8 Jan., 1619; — June, 1620; 9 April, 1624; 26 March, 1635. No remains.
- Baillyland T.L., Louth P., S.E. of Louth**—34A. 2R. 20P. No remains.
- Baily Park T.L., Parish of S. Peter, N. of Drogheda**—28A. Or. 4P. No remains.
- Balachrath, D.S. Map.** Now Rath and Lower Rath T.L., Carlingford P.
- Balbresk, Arch. Mon. Hib., p. 476**—see Balresk.
- Balduino T.L., village in Banktown T.L., Beaulieu P.**
- Balfeddock T.L., Termonfeckin P.**—116A. Or. 31P. *baile fessooz*, "Town of the Plovers"; Joyce I., p. 486. No remains.
- Balgatheran T.L., Tullyallen P.**—402A. 1R. 16P., Ballygadren. Inq. Viscount Moore, 27 Aug., 1628; A.M.H., p. 488. Had belonged to Mellifont Abbey.
- Ballabony T.L., Clonkeen P.**—272A. 2R. 20P. *beallaic bainne*, "Milky road or pass," O.N.B. A small lough drains the marsh lands in this and Rathgeenan T.L.
- Ballagan T.L., Carlingford P., east extremity of the promontory**—476A. Or. 38P., also the point of the land here, Ballylaggagh. Inq. Arthur Bagnall, 29 Oct., 10th. Jac. I. is the same place. No remains.
- Ballaverty T.L., Carlingford P.**—214A. Or. 39P. An irregularly shaped strip of land from the top of the lower summit of Barnavave Mtn. close to Δ 1022 to Bush Railway Station. *baile ni fliath-bearcaiz*, "O'Flaherty's town," J.O'D. A small mount, and a rath not perfect in it.
- Ballemaconlan al. Ballyconnelly.** Inq. Visct. Moore 27 Aug., 1628. Associated with Ballymascanlan and Carrickarnan.
- Ballinaghlan-Bellinagha.** Inq. John Plunkett, 12 June, 1622. Part of the Manor of Bewley (Beaulieu).
- Ballentner, A.M.H., p. 812.** One of the possessions of Louth Abbey, associated with Carnabreaga (Ballybarrack P.) and Babesland, which here appears to be Newtown Babe (also in Ballybarrack P.). Not identified.
- Ballenehatten.** Inq. John Cashell, 7 March, 1624. Evidently the same as Ballynahattin, Dundalk P., though O.N.B. refers it to Mullaghattin T.L., Ballymascanlan P.
- Balligatheran, A.M.H., p. 488, Balgatheran T.L., Tullyallen P.**
- Balligoan, T. & S.** A small village S. of Ardee Bog. Not to be confounded with Ballygowan T.L. in Shanlis P.
- Balliknock, D.S. Map.**—Knockbridge.
- Ballimanen, C.S. List in Lordship of Ballymascanlan.**—Not identified.
- Ballinclare T.L., Louth P., on S. border of Dunbin P.**—51A. 1R. 18P. Ballaclare, D.S. Map; *baile an clair*, "Town of the board or plank," O.N.B. No remains.
- Ballinerly, D.S. Map.** Either Ballinerty=Ballaverty, or else Bally na iarla. Earls Quarter, the adjoining T.L., S. part of Carlingford P.
- Ballinfull T.L., Roche P.**—370A. 1R. 12P. *baile an poill*, "Town of the hole or pit," O.N.B. A rath named Lisaclog close to E. side, left of the Dundalk road, site of a fort to the N.W. Was it here S. Patrick left his bell on his way to Armagh? O.N.B. has note to that effect.
- Ballinlough T.L., Louth P., E. of Knockbridge**—147A. 1R. 6P. "Town of the lough," O.N.B. But where is the water? No remains.
- Ballinloughan T.L., Louth P.** Dundalk and Enniskillen line passes through N. end. A rath on W. side near a farm; not marked on the map—211A. 3R. 34P.
- Ballinreask T.L., Beaulieu P.**—49A. 3R. 7P. "Town of the morass." No remains.
- Ballesolean.** Inq. Christopher Nugent, 19 Sep., 1627. Perhaps the same as Ballyfolane Inq. Sir J. Bellew, of Bellewstown, Co. Meath. C.S. spells it -fiolan.
- Ballinteskin T.L., Carlingford P.**—607A. 1R. 35P., -tesky Inq. Arthur Bagnall, 29 Oct., 10 Jac. I. "Town of the sheskin or quagmire," J.O'D. Occupies the N. slope of the centre mountain Carlingford range. Its S. boundary passes over the summit Δ 1330. Three small forts at the N. end.
- Ballinurd T.L., Barronstown P.**—219A. 2R. 37P. *baile an aith*, "Town of the hill," O.N.B. This is evidently wrong. It appears on the D.S. Map as Verdonstown. The C.S. List gives its acreage as 618A. Or. 0P., so it must have taken in some of the neighbouring T.L., probably Milltown, Glebe and Plaster. Ballinurd is a corruption of Bally Verdon. No remains.
- Balloran, Arch. Mon. Hib., p. 812, Ballyoran, Louth P.**

- Ball's Grove**, S. Mary's P., County and Town of Drogheda. South of the Boyne—26A. 3R. 27P. Belonged to the Ball family.
- Ballug** T.L., Carlingford P., about a mile S.E. of Bush Railway Station—148A. 0R. 15P. This and Balhug are the usual forms of the word; T. & S. has Bolleig. Patrick Cashell, of Dundalk, held 80 acres of the king, in capite. Inq. 18 Oct., 1637. Oliver Lord Louth held 120 acres of Arthur Bagnell. Inq. 25 April, 162 – and 18 Sep., 1630. The ruins of one of the Bagnall Castles are here. See Ballylaggagh.
- Ballybabbdryth**, Arch. Mon. Hib., p. 462. Evidently same as Ballybarrack. In 1283 Theobald de Verdon was granted the advowsons of this and Dundalk church.
- Ballybailie** T.L., Ardee P.—324A. 3R. 28P. O.N.B. quotes Down Survey for Ballyboney, but this is not on the map. Beallaic battleac, "Baillie's road." O.N.B. Dr. O'Donovan does not notice this and may have allowed it. No remains.
- Ballybarrack** T.L. and P. T.L. contains 428A. 0R. 10P. The present spelling undoubtedly does not represent the old form of the name. Inq., C.S., and Lodge have it -balrick, -ballrick, -varlick; the first being most usual. O.N.B. makes it -barrack, because "the Duke of Berwick encamped here with King James' army." Someone remarks thereon: "This is fine stuff;" so barrack won the day. A fort near the W. side, called in the O.L. *Liop cnoic a fceipe*, "Fort hill of the collins or biers," which may perhaps refer to a graveyard, though there are no signs of one now. The remains of the old church are on the other side of the road, near Ballybarrack House.
- The parish seems to have been inappropriate from a very early period. The entire R. and tithes belonged to the Monastery of S. Thomas, situated in that part of Dublin, afterwards called Thomas Court. This seems to have been part of the grant made by Nicholas de Verdon in 1205, A.M.H., p. 185. It was granted 12 March, 1611, by fee to Sir Edward Fisher, Kt. In 1622 William Bishop was impropiator. Soon after it passes to the family of Draycot, of Mornington, Co. Meath.
- Ballybeney**, *alias* Killiny, Arch. Mon. Hib., pp. 476, 813. Seems to be the same as the next. This is its name in the C.S. List of Proprietors. Killiny may be the adjoining T.L. of Edenakill.
- Ballybinaby** T.L., Roche P.—485A. 3R. 4P. Baite buine buroe, "Town of the Yellow Ben or Peak," O.N.B. Ballybenevey, T. & S. No remains.
- Ballyboghil** at Stifyn's Cross, Mosstown P.—T. & S. Map.
- Ballybolrick**—see Ballybarrack.
- Ballyboni** in Collon P., S. of Navan. Collon road, nearly three quarters of a mile from Collon. Ballybyna—T. & S. Map.
- Ballyboys** P., Barony of Upper Dundalk. Given in the plural on the Ordnance Map, representing in O.N.B. two parts, Beg and More. It consists of part of the T.L. of Bellurgan—1483A. 2R. 19P., extending well up into the mountains. Now merged with the Ballymascanlan P. The name does not occur in Lodge's List of Parishes, but Inq. Patrick Cashell, Ardee, 18 Oct., 1637, mentions Vill' de Balleboye.
- Ballybragan**—see Braganstown.
- Ballyburgan**, Arch. Mon. Hib., p. 463, says, the tithes and rectories of the place were granted to Henry Draycot at the Suppression of Monasteries for 21 years. At p. 476 it is included with other places in the Rectory of Faughart. Not identified as yet.
- Ballydonnell** T.L., Termonfeckin P.—164A. 3R. 30P. No remains.
- Ballydorn**. A couple of houses N.E. corner of the grounds of Dromin House in the T.L. and P. of that name. Mr. D. Lynch has kindly supplied me with two Irish renderings of the name. One seems to be appropriate. Ballydorn, he says, is known as Thunder Lane, the original of which is Baite τóραν (τόραν τόρν, colloq.=thunder). The other "boundary townland" cannot so well apply.
- Ballygoly** T.L., Ballymascanlan P.—186A. 3R. 36P. In the valley between Carlingford and Slieve na glog mountains. Dr. O'Donovan gives Baite ζοβταῖς, "Town of the forks." See Joyce I., p. 523.
- Ballygowan** T.L., Shanlis P.—313A. 1R. 26P. Baite uí ζοβαν, "O'Gowan's town," O.N.B., but "Town of the smiths," Joyce I., p. 222. Site of an old fort S.W. of Ballygowan House.
- Ballyheney**, Heney's or Heynestown P. Isaac Butler's Journal.
- Ballylough**, Arch. Mon. Hib., p. 447. Mentioned with other places at or near Ardee.
- Ballylaggagh**. Inq. Arthur Bagnall, Carlingford, 29 Oct., 10th year Jac. I. Associated with Much Grange and Ballaverty. Probably Ballug, which see.
- Ballylorgan**, Arch. Mon. Hib., p. 478. Not identified.
- Ballymaeles**, Arch. Mon. Hib., p. 476. Tithes belonged to Faughart P.
- Bally McColgan**, al. McColan, al. McColean. Lodge's List of Parishes of Armagh Dio. only one incumbent mentioned, to which is added "Quære, if the same as the inappropriate rectory of Collan."
- Ballymageragh** T.L., Cappoge P.—175A. 1R. 13P. O.N.B. makes this name Baite mic ζεραε, "Mac Gregory's town," but questions if it should not be na ζ-σαοῖαε—i.e., Sheeptown. But most of the authorities quoted applied the former.
- Ballymaglane** T.L., Termonfeckin P.—156A. 3R. 30P. MacLane's Town, J.O'D., Arch. Mon. Hib., p. 813. No remains.

Ballymakellett T.L., Ballymascanlan P.—1148A. OR. 38p. It runs up to the summit of "The Castle" Δ 1265 on the east to Δ 1568 on the north. Inq. Jac. I. and Car. I. generally call it Elliotstown. Dr. O'Donovan decides on McKellett's town, O.N.B.

The remains of several small forts or mounts, chiefly in the vicinity of Ballymakellett village are marked on the map. It may be remarkable that by far the greater number of these forts in the mountains, and, indeed, elsewhere, were intended for the protection of those who were herding cattle. Some, even of the small ones, have a double enclosure. Only when there are peculiar features as to size or shape will it be necessary to describe them.

Ballymakenny T.L. and P. The T.L. contains 421A. OR. 26p., including 11A. IR. 1p., a detached portion within Philipstown T.L. and P. to the S. O.N.B. can only derive the name from Kenny or Heeny, a not uncommon surname. O.L. says the church (which was built by Primate Robinson when the parish was separated from Beaulieu) is on the site of an older one, which Mr. Patrick Reed, of Carstown, and others said they recollected.

The parish was appropriate to the See of Armagh as far back as records go, Lodge. Inq. Archbishop, 6 Sep., 20th Jac. I., and went with the R. of Beaulieu till made a Perpetual Curacy about 1785. Since about 1810 it has had its own Incumbents.

Ballymascanlan T.L. and P. The T.L. contains 211A. IR. 34p. MacScanlan's Town, O.N.B., Arch. Mon. Hib., p. 482. The large cromlech in the grounds of Ballymascanlan House (Proleck T.L.) is a most perfect one. It is referred to in the Annals Q.M. A.D. 1452 as the Cloch an Bhodaigh, "The Churl's Stone," however it got that name. The Manor or Lordship and Parish was granted to the Abbey of Mellifont before 1349. The parish, therefore, was Improprate. The T.L. of Kilcurry belongs to it.

Ballymear al. Ballynemerry. Arch. Mon. Hib., p. 488, where it is associated with Mell and Sheepgrange in Mellifont P.

Ballymothan. Arch. Mon. Hib., p. 695, quoting King, p. 305: "John, Abbot of Molana, Co. Waterford, had commonage of pasture here." Not identified.

Balle na claigeann. In the S. of Carrick Edmund T.L. close to the chapel and schoolhouse of Kilcurry there was one of the stone relics of old days, now disappeared like many others. Mr. O'Gorman, of Kilcurry, has pointed out this locality to me.

Ballymagassan T.L., Drumcar P.—174A. IR. 33p. Baile na g-capan, "Town of the passes," O.N.B. No remains now—see Annagassan.

Ballynagrena T.L., Dysart P.—125A. 2R. 6p. Town of the Sun, O.N.B. The small village here is called Suntown. No remains.

Ballynahattin T.L., Dundalk P.—106A. IR. 21p. Baile na h-aithe, O.N.B., "Town of the furze" Wright, Louthiana III, p. 9, shews what the stone circle here was like, but its very site is now not known—see L.A.J., No. 4, p. 61.

Bally na maghery T.L., Carlingford P.—184A. 2R. 28p. S.E. of Bush Station. Baile na macaige, "Town of the plain," J.O.D.

Bally na money. There are two T.L.'s. of this name in Carlingford P. One, B— Bradshaw, 2 miles S.S.W. of Greenore contains 106A. OR. 0p. The other, B— Murphy, S. of Greenore contains 175A. 3R. 21p. Town of the Bog, O.N.B.

Ballyonan T.L., Carlingford P. Nearly two miles N.N.W. of King John's Castle, contains 851A. IR. 29p. "O'Dunan's Town," J. O'D. Mr. O'Neill thinks it may have been so called from some O' Dmangs, Donovan or Downeys. There are two cattle, raths, single enclosed, one larger near the shore. Only the lower part of the T.L. cultivated.

Ballyoran T.L., Louth P. About a mile N.E. of the town—237A. 3R. 33p. "Oran's Town," O.N.B. No remains.

Ballypatrick, Arch. Mon. Hib., p. 488. Belpatrick, Collon.

Ballyregan T.L., Killanny P.—88A. OR. 32p. No remains. There is also a farm of this name in Bragans-town T.L.

Ballyshone, Dromiskin T.L., John's town. Between village and railway in the N.W. angle of cross-roads. Occurs on map accompanying deed of sale of Commons.

Ballystuck occurs in Lodge's List as the name of a parish. It was Improprate, George Gernon holding the tithes in 1622. It has not been identified.

Ballytrasna T.L., Killanny P.—52A. OR. 20p. Crosstown, O.N.B.

Ballytrasna T.L., Carlingford T.—36A. 2R. 23p.

Ballytruffe, Arch. Mon. Hib., p. 450. Probably somewhere near Ardee.

Ballyvarn, Baile (na) bairn, "Town of the battle." Occurs in T. & S. A group of houses in Barrons-town T.L., about 550 yards E. from Hackballscross.

Balmalangan, Arch. Mon. Hib., p. 476. Belonged to Sir John Plunket, Kt., in 1540.

Balregan T.L., Castletown P.—183A. IR. 30p. The ruins of a tolerably large castle are close to the old Waterlodge Mills on the Kilcurry river. O.N.B. gives the derivation as "O'Regan's Town." Care should be taken not to confuse this T.L. with Newtown Balregan T.L. in the same parish, or with Balriggan in Faughart P. Wright spells this one Balrichan (II., p. 8) in describing the castle, and also in III., p. 7, in describing some very remarkable pre-Christian stone circles, now long since cleared away by some iconoclast, at the junction of the Kilcurry and Castletown rivers.

- Balresk**, Arch. Mon. Hib., pp. 479, 813. This and Balbresk (p. 476) appear to be the same as Ballinresk, Termonfeekin P.
- Balrigan** T.L., Faghart P.—438A. 2R. 3P., including a small detached part of the Kilcurry river. A tolerably large mount about 400 yards S. of Kilcurry R.C. Church. But there was another, not now existing, from which Fort Hill House took its name, which was cleared away when the house was built. The Rev. Gervaise Tinley, Head Master of the Dundalk School till 1814 writes of it (before 1816) as then existing (Mason's Paroch. Survey II., p. 203).
- Balrobin** T.L., Barronstown P.—214A. 2R. 15P. "Robin's Town," O.N.B.
- Balroddie**. Inq. Nich. Gernon, 4 April, 1624—Grange de Balroddie juxta Milltown, associated with other places in Dromiskin P. A later Inq., same family, 6 Sep., 1691, mentions Grange de Balroad of Milltown. Not now known.
- Balreston**, Arch. Mon. Hib., p. 475. Same as Walterstown T.L., Dromiskin.
- Baltrasna** T.L., Ardee P.—247A. 3R. 21P.
- Baltrasyde**, Arch. Mon. Hib., p. 812. Near Ardee.
- Baltray** T.L., Termonfeekin P.—438A. 2R. 9P. A village on the estuary of the river Boyne. Some standing stones in a field near. Moaning of the word "Road of the Strand."
- Baltray**, Arch. Mon. Hib., p. 476. Seatowne de Dromiskin, 120 acres. Inq. Nich. Gernon, 6 Sep., 6 Guil et Mar. It formed part of the possessions of the Abbey of Dromiskin and afterwards of Louth. Sir W. Petty's map shews a castle here. Local tradition recalls a church and burial ground on Mrs. McGuinness' farm. The lower part of one of the walls here, 3 feet thick, marks the site of something. It may have served as a look-out post of the monastery to give notice of Danes in the bay.
- Bankerstown** T.L., Mullary P.—68A. 0R. 28P. O.N.B. gives no meaning for the name, but suggests *Roir búróe* as one. O.L. says there is a fort here, called *Uoir Ríor búróe*. Part of it is very rocky, and appears on Sir W. Petty's map as Cloghbolly, O.L.
- Banktown** T.L., Beaulieu P.—186A. 0R. 18P. N. bank of the Boyne estuary. A small village; Baldoyle in it.
- Barabona** T.L., Monasterboice P.—293A. 0R. 7P. O.N.B. gives the pronunciation as *Bar a boine*, but the orthography as *βάρη α βαινε*.
- Barmeath** T.L., Dysart P.—311A. 2R. 7P. The residence and demesne of the Rt. Hon. Lord Bellew. This name opens a very interesting enquiry, carrying us back to the days of the great cattle raid, and the history of the Tain Bo Cuailgne. Messrs. O'Neill, O'Keeffe and O'Connor make various suggestions as to its derivation. The first part of the word is *βαρμη* or *βαρμνη*, a gap. The second is *μεσθα* *μμε* or *μεσθα*, and it is added, probably by Dr. O'Donovan, though not initiated by him: "this name is too well established to undergo any change." In the O.N.B. also, under Dysart P., it is stated that the name was called by Irish speaking people *βαρμηνα βεαζα*, "gap of the bull rushes," pronounced like *b-βεαζα*, the *ea* being short *e*, and *v* guttural. However, Dr. O'Donovan elsewhere says Louth Irish is not to be depended upon. The Ordnance Letter proceeds: "Some say there was formerly a gap in the townland called *βαρμηνα μεσθα*, i.e., Meva's Gap." This is the well-known name of the Queen of Connaught, who led the raid into Louth.
- Barmintrath**. Inq. Patrick Dowdall, Newtown, 1 Jan., 13th Jac. I. Probably Barmeath.
- Barnattin**, "Hill top of the Furze." A small village in Killineer T.L., between the Red Mountain and Coolfore Hill.
- Barnavave** Δ 1142. The most easterly of the Carlingford range of mountains has been given this name in the O.N.B. That in the Irish is *βαρναβη μεσθα*, recalling, as so many other places do, the memory of the Queen of Connaught in the Tain Bo Cuailgne. Meave's Gap—where this gap is, and to what event in the story it refers is not quite so certain—see Louth Arch. Journal, No. II., p. 92, and No. III., p. 95. The hill is described as uncultivated and very rough. It is curious that this place, as well as Barmeath, should, rightly or wrongly, be given the same meaning.
- Barnaveddodge** T.L., Dromin P.—93A. 3R. 27P. "Hill top of the plover." Remains are two standing stones, one on the border of Toberdoney T.L.; the other close to the road between it and Mulla-curry. Also a part of a mound.
- Barn Hill**. A field in Termonfeekin T.L., part of the grounds of Rath House.
- Barronstown** T.L. and P. T.L. contains 512A. 3R. 22P. The name may have come from the rank of Baron, held by the de Verdons, who were the first English owning this part of the country. Of all the T.L. in this parish none appear in any Inq. in the Repertorium Canell: Hib. or quoted by Archdall. The T.L. has two mounts, a low flat one near Hackball's Cross, and a small one near Ballyvarn (T. & S.).
- The P. at first had its own church, but its position after the coming in of English settlers made it subject to continual troubles. Andrew Keppok is the first recorded Incumbent (1410-35); but by 1622 this R. and that of Kane were not valued in the King's books, for that they were waste upon the borders. After this these two parishes, with Roche and Philipstown Nugent, formed one cure. Lodge.
- Baskervill Rath** al. Moreton. Nich. Gernon held it of Richard White, p. fidelitat. Inq. 9 April, 1624. Bosgrave's Rath al. Moreton, A.M.H., p. 476; Bashford Rath al. Conrath, C.S. List; Conrath, D.S. map. In Dromiskin P. Formerly belonged to the Baskerville family.

Batts land T.L., Dunleer P.—49A. 0R. 14P. The Rev. W. Batt, Vicar of Collon 1765 and Rector of Barronstown 1778, owned land here.

Bavan T.L., Carlingford P.—502A. 3R. 22P. Inq. Arthur Bagnall, 29 Oct., 10 Jac. I. Bawne, *Βαώβ ουν*, "a cattle enclosure," J. O'D. Remains are: A rath on the side of the road over the mountains; another at the N.E. boundary; a third in the S.E., near the Ryland river, close to which is a very small mount.

Bawn T.L., Mansfieldstown P.—218A. 3R. 26P. Same word as Bavan. Held by Edward Plunkett, who died cire 1593, of John Taaffe. Inq. 22 April, 1633. Afterwards the property of the Tisdall family, and now of Chas. B. Marlay, Esq.

Bawntaaffe T.L., Monasterboice P.—280A. 1R. 28P. A small village Cavan, S. of which are the remains of a church.

Beaulieu T.L. The T.L. contains 465A. 3R. 33P. The Latin form of the name occurs as *Bellus Locus*. There was a family of de Beaulieu, of Thistlethwaite, in Cumberland, temp. Edw. III., from which Sir E. T. Bewley, LL.D., &c., descends, and this name occurs in various Inq. The family of Plunkett owned it from a very early period. John Plunkett, the first of the name here, died at Bewley, 3 August, 1082 (Lodge's Peerage, Vol. VI.). William Plunkett, only three years old at his father's death—31 August, 1622—forfeited the lands after the rebellion of 1641. Sir William Tichbourne purchased them, and from his family they passed, through the female line, to that of Montgomery, the present owners.

The parish can trace its incumbents regularly from the year 1369 down to nearly the present time, when it was united to Termonfeekin.

There is a good rath in the grounds of Beaulieu House, and the suburban village of Queensborough is in the T.L.

Beghelstown, Arch. Mon. Hib., p. 450. See Poghillstown.

Begrath T.L., Tullyallen P.—521A. 3R. 23P. No remains on map.

Belachrath, D.S. Map. N. part of Grange Irish T.L., Carlingford P.

Bel an Aire. Name of a bridge across the Kileurry river on the road to Newtown Hamilton (Edward O'Gorman).

Belatourey. Inq. 21 Jan., 1606. A ford over the stream dividing the Baronies of Upper and Lower Dundalk.

Belcotton T.L., Termonfeekin P.—123A. 2R. 2P. Called Laraghmysee, D.S. Map and various Inq. O.N.B. gives "Custom of the Parish" as a derivation for the first name; "Site of the Manse" for the second. See Louth Arch. Journal, No. IV., p. 43, with which, however, I am not disposed to concur.

Bellalegan, Arch. Mon. Hib., p. 547. Inq. 28 Sep., 1618, speaks of Gerald Fleming, Baron of Slane, as lately of this place in Louth, and as his property extended from Slane, in the upper barony of that name to Breslanstown in the lower barony (Meath) bordering on Clonkeen P., it is not easy to say where this place is.

Bellew's Bridge on the Dundalk-Newtown Hamilton Road across the Castletown river. See Louth Arch. Journal, No. II., p. 23.

Bellurgan T.L., Ballymascanlan P.—1483A. 2R. 19P. The configuration of this T.L. is curious. The N.E. part is almost cut off from the rest by the approximation towards one another of Jenkinstown and Ballymakellett to within a few yards. A townland of the same name, containing 564A. 0R. 39P., lies in Castletown P., and belongs to it, being merely a part.

Bellmount, T. & S. Map, Carlingford T.L. Now only a farm house.

Beul teine, Place of Druidical Fires. Mr. Edward O'Gorman says this name applies to a fort on the site of which the Protestant Church of Kileurry (now closed) was built.

Belpatrick T.L., Collon P. Ballepatrick, Inq. Viset. Moore, 27 Aug., 1628. Patrick's town, O.N.B. Dunmore Δ 789, one of a range of low hills from Mosstown and Smarmore on the N.E. to Slieve Brehg in Meath. There are four raths: a large one close to the summit of Dunmore; a smaller one on the S.W. slope; another, very small, 700 yards to the E.; a fourth, larger, 400 yards S.S.W. of Leabhy Cross, close to the County boundary. Contains 1514A. 1R. 22P.

Beltichburne T.L., Beaulieu P.—196A. 2R. 13P. Named from Sir Henry Tichburne.

Benagh T.L., Carlingford P.—234A. 0R. 14P. O.N.B. gives the derivation as *beannāc* (or *Beannāc* *ac*), "Branching different ways." Dr. O'Donovan has not given his opinion. It is a long narrow strip of land, between the Big and Little rivers, which unite at its S. end. But as *beannāc* signifies hilly, it may be a preferable rendering. A fort at the S. end.

Ben Rock. One of the Carlingford range of mountains Δ 1330. The line dividing Anaverna from Ravensdale runs over the summit, on which are the remains of a mount.

Betaghstown T.L., Termonfeekin P.—175A. 0R. 34P.: *Baite biaac*. For a detailed explanation of the Irish office of *Biadhtach* or public victualler, see Joyce II., p. 113.

Big Barn, T. & S. Map. On the road to Barmeth, just out of Dunleer.

Big Furze, Callystown T.L., Termonfeekin P. A small group of houses.

Bigsland T.L., Smarmore P.—18A. 2R. 24P. No remains.

Big Woman's Grave, Corrakit T.L., Carlingford P.

- Blackhall T.L., Termonfeckin P.**—173A. 3R. 1P., including a small detached portion of 6A. 1R. 9P. adjoining Priortown T.L.
- Blackhill** Δ 686. In the S. of demesne of Oriel Temple.
- Blacklston, Arch. Mon. Hib.**, pp. 447-812. See **Blakestown**.
- Black Meadows.** S.W. end of Currabeg T.L., Ardee P.
- Black Mountain** Δ 884. One of the Carlingford range, Jenkinstown T.L. Called Round Mt. on the six-inch Ord. sheet, Co. Louth.
- Black Road.** A lane in Roodstown T.L., Stabannon P.
- Black Rock.** A village in Haggardstown T.L. Much resorted to in the bathing season.
- Blackstick T.L., Ardee P.**—67A. 0R. 5P. No remains.
- Blakestown T.L., Shanlis P.**—381A. 0R. 30P. Inq. Car. I. mentions Godfrydes laundye in **Blakeston**. O.N.B. gives the Irish as Baile blaḡaḡ. These names are similar to those of two Danish chiefs when Muirheartagh of the Leather Cloaks was killed in battle at Glasliathan, near Ardee. Blacar was the Danish king at that battle, and Gothfrith or Godfrey son of Sitric, a cousin of Blacar (Genealog. Table, Appendix D. Wars of the G. and G.), though his presence is not recorded, might have his name connected with the battle, or afterwards with the place.
- Blundeston** at **Cakeston.** Inq. Michael Dromgoole, Ardee, 24 Sep., 1633; in Mullary P. D.S. Map places it S. of Roxborough, of which it appears a part.
- Boates Bridge.** Inq. respecting the Pryor's Park, Ardee, 8 Jan., 1619. On the high road E. of the Park.
- Bogberry Hill.** S.W. of Glack Cross Roads in that T.L.
- Boggmeade** al Rough al. Gaffnye's Land. Inq. Thomas Fleming, Gernonstown, Co. Meath, 9 Sev., 1653. Associated with Termonfeckin. Position not known.
- Bogtown T.L., Mapastown P.**—273A. 0R. 12P.
- Bogtown.** The farms of Mr. McEnello and Mr. Ginnety in Dromiskin T.L. A corruption of **Backtown**. The Irish name, Coolbaile, is still known here.
- Boharboy, "Yellow Road."** A village in Muchgrange T.L., Carlingford P.
- Bohar na moe T.L., Ardee P.**—390A. 2R. 38P., "Road of the Cows." Silver Hill, Δ 159, near its W. side. Croagh Martin near the north.
- Bolles T.L., Kilsaran P.**—299A. 0R. 22P. baalrōe, "The Milking place of Cows," J. O'D., O.N.B.
- Bonebor-berr.** Inq. Nicolas Hussey, of Galtrim, Co. Meath, 23 April, 1633. Associated with places in Philipstown, Kildemock and Dromin parishes.
- Bongrogey.** T. & S. Map places it where Toberdoney T.L., Dromin P. is, but puts Toberdoney in Richardstown P. Apparently a corrupted form of some name.
- Bosgrville's Rath**—see **Baskervill Rath**.
- Boycestown T.L., Port P.**—202A. 1R. 7P. Site of a rath at Ferrard's Cross.
- Braganstown T.L., Stabannon P.**—1267A. 3R. 5P. Ballebragan, Inq. Car. I. A large part of the bog formerly here has been drained. Here, at a spot not far from Braganstown House, Sir W. Bermingham, Earl of Louth (called MacFeorais by the Irish), was attacked and slain with 200 of his followers by the English settlers, who resented his being given a Louth title. This occurred A.D. 1328. His two brothers, sons of Lord Athenry, Richard Talbot of Malahide, many Irishmen, and Mollrony McKerwell, chief musician of the Kingdom, were also killed. See *Annals Clonmacnoise*, Ann. 15 Loch Cē, and Sir J. Gilbert's *History of the Viceroy*s.
- Braghan T.L., Termonfeckin P.**—36A. 2R. 31P. "Anything soft," O.N.B.
- Branagan's Cross, Collon T.L.**, on road E. of Oriel Temple Demesne.
- Brandon's Park, Arch. Mon. Hib.**, p. 464. A close, granted in capite along with the Grey Friary, Dundalk, to James Brandon, April 30, 1643.
- Briar Hill T.L., Dysart P.**—81A. 3R. 31P. No remains.
- Bridge-a-Crin.** Wooden Bridge over the stream separating Stumpa and Falmore T.L.
- Brittas T.L., Carrickbaggot P.**—333A. 2R. 32P. Speckled land, O.N.B.; Joyce II., 14, 289. Rath in centre. "They say there is a cave in it," O.N.B.
- Broadlough T.L., Ardee P.**—168A. 2R. 24P. Name English by common consent, nevertheless O.N.B. tries to make it Irish: bpaḡo loḡa, "neck of the lough," which elicits from Dr. O'Donovan the severe remark: "The Co. of Louth Irish is not to be depended upon."
- Broughattin T.L., Ballymascanlan P.**—68A. 3R. 25P. bpaḡaḡ aḡne, "Brow of the furze," J. O'D., O.N.B. A mount E. of Broughattin Lodge.
- Brownstown T.L., Drumshallon P.**—613A. 0R. 35P. An old burying ground on the Ord. Map, and a church, the site of which is known by the grass covered outline of its walls. See *Kilkarnan*.
- Brynoldstowne.** In C.S. List as one of the Townlands of Termonfeckin, containing 179A. 0R. 0P., but not on the map.
- Burke's Land, T. & S. Map.** In Willville T.L., Carlingford P.; also in C.S. List.
- Burley Bridge, Shanlis P.** Over the river Dee on the Ardee-Drumconrath road.
- Burren T.L., Dunleer P.**—411A. 3R. 22P. Rocky land; boipeann, a large rock. Joyce I., p. 419, and O.N.B. In Ann. Q.M., A.M., 4404. Dr. O'Donovan, quoting an old MS., deriving it from boipe great—on, stone. Barne between Athclare and Listulk, D.S. Map.
- Bush.** A Station on the Dundalk-Greenore Railway. Ballaverty T.L. A small church and burying ground.

(To be continued.)

NOTE ON THE PLACE NAMES OF LOUTH.

The Ordnance Name Book referred to in the foregoing list was compiled for the Ordnance Survey of Ireland between 1834 and 1836. Colonel Sir Thomas Larcom, Royal Engineers, was at the head of that Survey, and Lieutenants G. A. Bennett and Henry Tucker of that Corps were in charge of the operations in the County Louth.

The Antiquarian part of the work was under John O'Donovan, LL.D., to whom the reports of which the Ordnance Name Books are composed were submitted. The information which appear in these reports is initialled chiefly by Messrs. Patrick O'Keeffe and John O'Connor, assisted by J. O'Neil and Mr. J. C. Sharkey, the latter of whom appears to have belonged to the Ordnance Survey, and others belonging to different localities. That their Irish was not always to be relied on appears sometimes in Dr. O'Donovan's remarks.

The letters describing Parishes and their antiquities were written for Louth by P. O'Keeffe and J. O'Connor, and addressed to Sir Thomas Larcom.

Names of Places in this list are spelled exactly as in the Six Inch Ordnance Map unless derived from other authorities. The Irish is sometimes a difficulty. Dr. O'Donovan does not always initial that given by Messrs. O'Keeffe and O'Connor, and in a few instances it seems doubtful. Dr. P. Joyce is quoted whenever possible, not only as the best general authority for Irish renderings, but as one who knew a good deal of the County in former days.

Holy Wells in County Louth.

- St. Brigit.** In the old churchyard in Faughart Upper T.L. A very ancient building covers it.
- St. Brigit,** Dunleer T.L. and P., O.L.
- St. Brigit,** Marlestown P. Mentioned in O.L.; not on the map.
- St. Colman,** called Toberhullamog on the map. On the shore Salterstown T.L. and P.
- St. Columba,** Carrickbaggot T.L., O.L.
- St. Dennis,** Clogher T.L. and P., O.L.
- St. Feichen,** Termonfeekin T.L. and P., O.N.B.; not on the map.
- St. Finnian,** Corstown T.L., Drumcar P., of which he is Patron. The well being a spring in a field is much trodden by cattle.
- St. Fintan,** Dromin T.L. and P., of which he is Patron. The well is covered over and preserved in its original condition.
- St. James,** Millgrange T.L., Carlingford P., O.L.
- St. John,** Castletown T.L. and P. The building over this is described in Wright's "Louthiana," Book III., Plate XIX. Known locally as Tober Ronan.
- Lady's Well,** Marshes Upper T.L., south side of Dundalk.
- Lady's Well,** Templetown T.L., Carlingford P.
- St. Mary** The Blessed Virgin, Cappog T.L. and P. Referred to in O.L. as *Cill mairie*. Not marked on the map.
- St. Michael the Archangel.** In the churchyard of Charlestown P.
- St. Patrick,** Channonrock T.L.
- St. Patrick,** Kilpatrick T.L., Kildemock P.
- St. Patrick,** Mell T.L.
- St. Patrick,** St. Mary, Drogheda. Only the site is preserved.
- St. Ronan,** Dromiskin T.L. and P. It is a spring by a small stream. St. Ronan was one of the Abbots of Dromiskin, died A.D. 664 of an epidemic called the Buidhe Connail—Annals Q M.
- Trinity Well,** Termonfeekin. A Station held here on Trinity Sunday.
- Trinity Well,** Paughanstown T.L., Kildemock P.
- St. Ultan,** Drumgoolan T.L., Louth P.
- St. Ultan,** Killanny T.L. and P. O.L. says it formerly was there.

Wells bearing Irish Names.

- Tober an elshy,** S.W. corner of Gallstown T.L., Marlestown P.
- Toberboice,** off a lane in Drogheda. *t-Buithe*—of St. Buithe vulgo St. Boice, Dr. P. W. Joyce.
- Tobereisk,** Hurlstone T.L., Smarmore P. *τ-εϊρε*—of the stream, Dr. P. W. Joyce thinks.
- Tober Finn,** Brownstown T.L., Drumshallon P. *τ-φινν*—Bright or limpid well, Dr. P. W. Joyce.
- Tober Maura,** close to Mullary Church—Mary's Well, Dr. P. W. Joyce.
- Tober meen.** On the shore Templetown T.L. *τ-μιν*—of the plain?
- Tober na Calliagh**—of the Nuns, Dr. P. W. Joyce.
- Tober coole,** Ravel T.L., Dunleer—of St. Comhghaill or of the corner.
- Tober na gan keenagh,** Anaglog T.L., Kildemock P. *τ-na gceann cinne*—of the chieftains, Rev. Dr. Olden. —of the heads . . . Dr. P. W. Joyce.
- Tober na solais,** Killineer T.L., Drogheda—of the light, Dr. P. W. Joyce.
- Tober ra,** Brownstown T.L., Drumshallon P.—of the Rath, Dr. P. W. Joyce.
- Tobershowney,** Carntown T.L., Ballymakenny P.
- Tober theorin,** on the meeting of two townlands in Drumshallon P. *τ-τεοραιν*—of the Boundary, Dr. P. W. Joyce.
- Tober toby,** Meaghstown T.L., Termonfeekin P.

Motes and their Origin.



MOST of those who will read this article have heard and will remember the paper read by Mr. G. H. Orpen at the Meeting of the Royal Society of Antiquaries in the Town Hall, Dundalk, in July last.

They will remember that the burden of that paper, and the theory Mr. Orpen sought to prove, was that the high flat-topped earthen mounds, known as "motes," were the work of the Normans.

It was not the first occasion on which Mr. Orpen advanced this theory, for an article of his on the same subject and making the same claim will be found in the R.S.A.I. Journal for June, 1907, and another in the *English Historical Review*, April, 1907.

In the paper read at the Dundalk Meeting Mr. Orpen confined his attention to the motes of Louth. As the paper has not yet seen the light it is not possible to criticise it in detail, nor is this article meant as a general refutation of Mr. Orpen's theory.

I think Mr. Orpen has done well to raise this question, and set up this theory, because in doing so he has made investigations and observations, and adduced facts and evidence which will undoubtedly help to elucidate a hitherto unsolved problem.

Those who have read or heard Mr. Orpen's arguments will remember that one of the strongest pleas is that the country where motes abound coincides roughly with the old English Pale.

As far as my knowledge goes this is in the main true, and I think Mr. Orpen deserves the credit of drawing public attention to this fact.

The writer has lived up to the present in the counties of Monaghan and Louth, and for well nigh twenty years he has been devoting attention to these impressive earthworks, and he can vouch for it that the general rule is that in Monaghan and Cavan the ring forts are plentiful, while the mounds or motes are practically non-existent, whereas in Louth and Meath the motes are plentiful, while the low ring forts are comparatively few.

Nothing is more surprising to a student of these antiquities, than the change from motes to ring forts when one passes from the low rich lands of Louth and Meath to the hill country of Monaghan and Cavan.

And the thought has often occurred to me why have we no motes in Monaghan and Cavan? There are a few, it is true, but with one or two exceptions they are on or near the Leinster border. A gentleman at the Dundalk meeting offered the explanation that the absence of motes in Ulster was caused by the destruction of these structures by the Scotch planters. But this explanation will not meet the case. Motes are harder to destroy and obliterate than ring forts, and it would not be at all probable that the motes were destroyed while the forts were spared. In Farney (South Monaghan), for instance, this did not happen, for Farney never was "planted," and the people had had the greatest reverence for these remains, so mysterious, and invested with so many wierd traditions; yet in Farney, according to Shirley,* we have 220 ring forts, whereas there are but two motes, and these two are on or near the Louth border. Now it is beyond doubt that motes never existed in Farney as they do in Louth. The same is true, I believe, of the whole of County Monaghan, and also of County Cavan. Of course there are some exceptions. The mote of Moybolloge, near Bailieboro, is only a few miles from the Meath border, and can hardly be called an exception. But the great mote at Clones is a decided exception. So is the Crown Mount, near Newry; and Mr. Bigger informs me that motes occur near Scarva.

* Vide *Historical Sketches of Farney*.

But, on the whole, as far as the northern boundary of the Pale is concerned, Mr. Orpen's contention is quite accurate, that the mote country is coincident with the English Pale.

The writer cannot say how far the same may be true on the southern and western borders of the pale. But anyone who has travelled in west Connacht or north-west Ulster knows that these usually conspicuous structures are not to be seen in these districts.

Now, granting that the mote country agrees in the main with the area of the Pale the conclusion I should suggest from this is that *the motes were built, not by the Normans, but by some earlier conquering race who, like the Normans, conquered and held the rich midlands, while leaving the hilly and less fertile country to the north, west, and south, largely in possession of the conquered tribes.*

Who then were these conquerors?

Well, Eoin MacNeill is at present reconstructing for us our ancient Irish history, and separating the inventions of the poets from the actual facts of history, and he has shown that the Milesian tribes never peopled more than a third of the country, though they imposed their suzerainty over the whole of the island. Further he shows that the two great centres of Milesian power were Tara and Cashel, and that the country actually held and peopled by the Milesians was practically the same as the English Pale of a later date.

Now the theory I should suggest for investigation by those who may have the time and opportunity for it is that the motes were strongholds peculiar to the Milesians.

In the Pale country nature does not supply those steep hills and precipitous cliffs and other natural defences that the fort builders usually took advantage of elsewhere. And a numerically weak military race, such as the Milesians, stood in need of unassailable strongholds. Yet they lived in the least defensible part of the country. And the fact that they lived there, and managed to hold their own for so long proves that they must have known how to make their strongholds well nigh impregnable. Their case was exactly similar to that of the Normans, and what the strong stone castle was to the Normans the tall earthen mote with its deep fosses and pallisaded ramparts was to the Milesians. Not alone their military prowess but their methods of defence must have been superior to those of the earlier inhabitants whom they held in subjection, and the high mote as compared with the low ring fort fulfils this requirement.

Now I am merely making out a *prima facie* case for this Milesian theory. To prove it fully two things require to be done:—

1.—To map out the mote country, and show where they exist and where they do not.

2.—To map out the exact location of the Milesian tribes.

Should these two coincide with each other, the case, I hold, is proved. Mr. MacNeill has, I believe, largely done the latter work—namely, to define the country peopled by the Milesians. Perhaps Mr. Orpen or someone else with the necessary leisure could do the former.

Mr. Orpen, following up Mrs. Armitage and others, has made out a strong case for the Norman theory, by showing that in the case of eighty-five Norman castles erected in Ireland before 1216, motes occur at or near these in sixty-six instances.

Of course it has been replied to this that the Normans merely seized the motes which they found already made, and turned them to their own use. But this reply will be annulled if all the districts not alone in Ireland, but in England, Scotland, and Normandy, identified with Norman occupation, can be conclusively shown to possess earthen fortresses exactly of this type, while in districts never occupied by Normans these earthworks are rare or non-existent.

So far, it must be confessed, the evidence does point this way, but it is yet far

from being conclusive. And we should be slow to accept the Norman theory until every other theory has been examined and disproven.

Mr. Orpen has a very happy safety-valve for his theory. He divides the motes into three classes:—

- (1.) Sepulchral Mounds of Celtic origin.
- (2.) Inauguration and Assembly Mounds, also of Celtic origin.
- (3.) Fortress Mounds of Norman origin.

Now wherever a mote is proved beyond doubt to be pre-Norman—like Greenmount, Co. Louth—he simply says it belongs to one of the two other classes.

In this way, while claiming the vast majority of motes as belonging to the third class, he gets rid of all troublesome exceptions, but it is a method that is not always satisfactory, and may in many instances often deceive Mr. Orpen himself.

Before dismissing the subject I wish to draw attention to what I consider an important fact, which has not, as far as I am aware, been dwelt on before. A large number of these motes will be found with the ruins of churches or ancient monasteries in close proximity to them.

Here is a list of motes that have in every case the ruins or site of an ancient church or ecclesiastical foundation in their immediate vicinity:—

COUNTY LOUTH.

1. Mount Bagenal.
2. Faughart.
3. Dundalgan.
4. Haggardstown.
5. Mota Ash.¹
6. Fairy Mount at Louth.
7. Dunleer.
8. Dromin.²
9. Mapastown.
10. Priest's Mount, Ardee.
11. Manistown (near Innismocht).
12. Stormanstown.
13. Tallanstown.
14. Shanlis (near Ardee).
15. Killany.
16. Aclint.⁶

COUNTY MEATH.

17. Millmount (Drogheda).
18. Nobber.⁷
19. Drumconrath.
20. Slane.
21. Cruisetown.
22. Robistown.
23. Kilbeg.

COUNTY MONAGHAN.

24. Inniskeen.²
25. Donaghmoyne (Manaan Castle).³
26. Clones.²

COUNTY CAVAN.

27. Moybolloge.⁴

Mr. Orpen incidentally cites many other examples, such as Downpatrick, Clonard, Durrow, Knockgraffon, and Clogher, but I only give here examples of which I have personal knowledge.

In the case of Nos. 1, 2, 8, 9, 13, 14, 15, 16, 18, 19, 20, 21, 24, 26, and 27 the site or ruins of the church is not more than a stone's cast from the mote; in the other cases the two structures stand somewhat further apart.

1.—There are no remains of a church here now, but the site is still traditionally pointed out, as well as that of an ancient cemetery, where the men and women were buried apart—a proof of very ancient origin.

2.—At both these places there are round towers also.

3.—In the "Tripartite Life" it is related that the chieftain who lived here in the time of St. Patrick at first resisted the saint, but afterwards became converted, and became a bishop; and that St. Patrick founded the church here.

4.—Local tradition attributes the erection of the church here to St. Patrick.

5.—Here just beside the mote are the ruins of the church where, according to some authorities, Colmcille made by stealth the copy of St. Finnian's MS. which led to the battle of Culdreimhne and his expatriation from Ireland.

6.—There is not the faintest trace of a church here now, but tradition points out where one existed on the top of the hill just beside the mote. Bones and old tombstones were dug up when a fence was being made across the site of the ancient graveyard.

7.—A monastery once existed here nearer to the mote than the present ruins and graveyard are.

In at least eleven instances the ecclesiastical foundation is known to belong to the early Christian period, long before the Normans were heard of in Ireland. These are Nos. 2, 6, 7, 8, 11, 15, 17, 24, 25, and 26. In the remaining cases I am not aware of the period to which the church or ruin belongs, but some of them have traditions of a Patrician origin, and there are strong presumptive reasons for believing them all to be of pre-Norman origin.

In four instances (Nos. 10, 12, 13, and 19) the mote is found close to a modern church, but I have ascertained that this modern church is in every instance built on the site of an older one.

These twenty-seven examples are selected from a comparatively small area, and I am not sure that they exhaust all the available examples in that area, as they are written down merely from memory. But if similar examples can be found elsewhere it would go very far to prove this, that these motes were the abodes or strongholds of the puissant chiefs or tribal kings in the early days of Christianity in Ireland, say during the fifth and sixth centuries, and that the early missionaries having won over the chief in each case, founded a church practically at his door, under his protection, and on land granted by him for the purpose.

Certainly it is more natural to suppose that the missionary built his church beside the fortress of the friendly chief—in a land where pagans were still numerous—than to think that the warlike and not over sanctimonious Norman barons should go out of their way to plant their fortresses beside pre-existing churches.

Indeed it is highly improbable that the mote was built of design beside the Christian church, but that the church was built beside the mote agrees with what we know of the success of St. Patrick and his successors in winning over the kings and important chiefs. This then goes to prove that these motes were the residences of the kings and chiefs of the surrounding districts in the 5th, 6th and 7th centuries. And we know from indubitable historical records that the Milesians held and ruled this particular part of Ireland during the fifth, sixth, and seventh centuries, hence these motes were the strongholds of the Milesians at this period.

Now I will sum up the points of the argument :

1. The country the Milesians held is the country where the motes most abound.
2. The Milesians must have used a superior kind of stronghold to hold their own in a country where they were outnumbered by two to one, and where natural strongholds were fewest. The mote answers to this character.
3. Many of the motes are found immediately beside ecclesiastical ruins whose origin is known to belong to early Christian times—a proof that these motes were the residences of the Milesian chiefs in the fifth, sixth, and seventh centuries.

I am putting this forward only as a tentative theory, in the hope that others may apply it to other districts as I have done to Oriel. That the motes were characteristic generally of the Celtic tribes of Ireland cannot, I think, be for a moment maintained, and the question of their origin must eventually rest between either the Milesians or the Normans. The Norman case is a strong one and cannot be lightly brushed aside, but it should not be allowed to march to victory for want of Irish antiquaries and investigators to advocate the claims of our Celtic ancestors.

HENRY MORRIS.

P.S.—Since writing the above I have observed a fine, well-preserved mote almost opposite Dundonald Station on the Co. Down railway line, and close beside it is a modern church. I have also met with another fine mote at the village of Clough—between Castlewellsan and Downpatrick—having on the top the ruins of a small castellated building with narrow windows splayed both inwardly and outwardly, evidently for the use of firearms.

And I have visited the magnificent rath outside Downpatrick, generally called Rath Cealtair. This is undoubtedly a Celtic structure, and Mr. Orpen had better surrender it at once to his opponents.



CASTLETOWN MOUNT.

BUILT BY "THE PIRATE" FOR HIS GRAND-NEPHEW PATRICK.



BY CHARLES. R. A.

The Byrnes of county Louth.

PATRICK
KIRWAN.



PENSER, in his "View of the State of Ireland," makes a special mention of the sept of the O'Byrnes. He calls them "Brinns," which approximates more closely to the original and correct Irish form *ui Bpoin* than does that which passes as the present-day equivalent.

He shows that long before his day—in fact all through Irish history, with its endless tales of fight, feast and foray—this family took a leading part.

John Byrne, of Ballinacor, in the County of Wicklow, was deputed in fifteen hundred and eighty-eight by his brother "Prince of Wicklow" to command the auxiliary army in aid of O'Neill, Earl of Tyrone, Prince of Ulster. His son, Edmund Byrne, married Margaret Taaffe, and settled at Killany, County Louth, and thus started the branch of the clan at which we are here taking a passing glance.

Facts are few, but quaint; and they are made quainter still by the colouring of tradition which still tends in the direction of magic.

Among all the local traditions one name stands out for ever prominent. It is that of the "Old Pirate Byrne" of Castletown. As he happened to have been my maternal great grand-uncle, I took a somewhat particular interest in all concerning him; and, as his career and that of his grandsons was full of romance, or what goes to the making of it, it may be of interest to the reader also. There is a picture of him painted by one of the earliest R.A's. He looks a most respectable member of society. Yet the people still remember him in Dundalk by the name of "The Pirate Byrne." He lived at Castletown. The big square house on the top of the hill was one of his. He built it for his grand-nephew Pat. As the inscription which reads—"Erected by Patrick Byrne, Esq., of Castletown. for his grand-nephew Patrick Byrne, Esq., of Seatown, 1780"—shows. There's pirate's treasure in the cellars of it still; but it's guarded by a magic cat, and you've got to shoot him 'wid a silver bullet before he'll let you get it.

The mound and trench upon which the Castle is built are remains of Celtic antiquity, and have been there from time immemorial. For this is the site of old Dundalk—the Dundalgin of the Irish bards. Here we are, as it were, hand in hand with the beginnings of modern history. Straining our eyes yonder, we almost seem to see the magnificent emblazoned chariot of the Queen of Connaught speeding up against us, surrounded by a gleaming host of warriors. And the sheen of the whirling

chariot wheels shines in the valley below, and the warm glow of the saffron mantles, and the glitter of the brooches, and the finely wrought jewellery. And we know that the dark haired Queen has wrath flaming in her eyes as she looks upon us, for has she not come to mortal combat with the Knights of the Red Branch. But gone are the olden days alas, bringing with them their story of the vicissitudes which lead us to the modern anti-climax :—" 'The house has been lyin' empty for some time, your honour, as the ladies that were here last found it terrible awkward on account of there bein' no water bar that they dragged up the hill in a barrel. Sure if your honour'd like to take it, it'll be goin' cheap wid three acres of ground attached ; and if your honour'd only speak to the Master, I'm sure it ud be yours. Wait now till I get the drawin' room shutters open."

We are in the Pirate's home at last. The hexagonal rooms, cut to the shape of the tower, look decorative and quaint, and how easily we can people them with ghosts, and with the revelling and intrigues of bygone ages.

We wonder if he really was a pirate, or only a privateersman after all. But this tower would undoubtedly have been of use to him in the former capacity, and they say that he used to flash signal lights of red and blue from it to his ships in the harbour below.

Far away to the right stretches the expanse of Dundalk Bay. Here, in the ninth century, was fought the one great naval battle of which Irish records speak.

Turning our gaze a little to the left we rest it upon the hill of Faughart opposite ; again one of the most historic spots in Ireland, for it was there that the last King of Ireland was killed. It was a little over five hundred years after the great fight in Dundalk Bay that Edward Bruce was crowned King of all Ireland on the spot above which we are standing, and it was in the battle of Faughart that he ended his reign, stabbed to the heart by the Sire de Maupas of Dundalk, who, they say, dressed as a jester, found his way to the heart of Bruce's army, and, with his dagger, to the heart of Bruce himself.

From the scenes of war we pass to the peaceful heroine of Faughart. She of whom it was written, "She was a ladder to heaven for very many souls, and was called by the chaste, 'Head of the Nuns of Erin.'" On this hill Saint Brigid, the great contemporary of Saint Patrick, was born ; and on the first of February in each year her feast day was kept with the annual patron.

Pat O'Byrne, grandson of "The Pirate," writes from Prague, on February the first in eighteen hundred and six, to Miss Eliza O'Byrne, in Sanson Place, Worcester, England :—"This day used to be a hunting day—the patron of Faughart, Saint Bridget." So, through all his troubles and expatriation the Irishman never seems to have forgotten the old days at home.

Seatown is down yonder by the quay. The old red brick house, with the disused mill standing like a hoary sentinel beside it, is the house in which Pat O'Byrne's father lived. The military flavour still clings round it in a diminished degree, for it is now used as a militia barracks.

Looking upon the miniature of poor Pat O'Byrne, we cannot help wondering at the brutality and stupidity of the government of that day that allowed such men to be taken from the country. For we see him in German uniform, and we know that he died Chamberlain to the King of Prussia, and we cannot but admire the grit in a man who could raise himself to such a position despite the adverse surroundings of his life.

The proclamation which he signed with the name of "Commonsense" was, after all, but commonsense, at all events from one point of view. Had he not a right to call, as he did, upon his fellow-countrymen—Catholic, Presbyterian and Protestant alike—to make a stand against the exorbitant taxation and the bad government of the day ?

But Pat had to undergo two years' imprisonment for his pamphlet, and pay a fine of five hundred pounds to the King, and find sureties for his "good behaviour." So he took his commonsense elsewhere, and shook the dust of the emerald isle from his feet for ever. His pseudonym of "Commonsense" seems really to have been the key-note to his character. In the midst of trouble and sickness, in the thick of war and worry and the fighting with the French, he writes home in the year 1806, in a letter to his mother to the post office at Bath—a letter in which he makes the aphorism, "I now always reckon whatever is, although for the moment unpleasant, turns out for the best." So he went bravely through his fighting for existence until he died six years afterwards. He looks out at us still with a haughty air from the diamond frame of the old miniature, for pride, too, was one of his distinguishing characteristics, as we gather from his letters. So we take a lingering "good-bye" of the grandnephew of "the pirate."

As we take our way down the hillside, we are struck with the quaint old graveyard at the bottom of it. Left alone, I lean against the rusty iron gate, and take another view of Castletown Mount; and I wonder if this was the house in which the pirate slept that night of the robbery, when he outwitted his captors and had them hanged.

For they say that late one night, when the wind was moaning through the trees, and all was still in the Pirate's house, when the Pirate himself was sleeping the quiet sleep that only comes to those of good conscience and simple nature, a gang of men found their way into Pirate Byrne's house, and not only into his house, but even up to his bedside. There they gathered round his bed, and pointing a pistol to his head, demanded of him all the treasure he possessed.

Patrick the Pirate rubbed his eyes, and, stretching himself, took in the situation. Seeing that he was in the power of the gang of ruffians for the time being, he thought it best to treat them civilly, so he took the little pleasantries of the pistol pointing merely as a joke, and an excellent one at that, and in response to their question said, "Gentlemen, here are my keys; take all you can find, and do not forget that this big key I hold between my finger and thumb is that of the cellar. Go, drink what you can of the wine and welcome." So they went, completed the plunder, and before quitting visited the cellar. Here they got so drunk that upon coming once more into the open air they one and all embraced the soil of "Ould Ireland."

Captain Byrne meanwhile sent round to the police barracks. At dawn one of the ruffians was found in a field beside the house, another was prostrate on the road to Dundalk; in fact, the whole gang were found one by one adoring the holy soil of Louth.

At the next sessions they were tried, found guilty, and hanged on the summit of "dairy hill." They say that Captain Byrne was present at the execution, just to see the last of his guests and wish them a pleasant journey as a host should. For one man Byrne interceded in vain. This man had prevented his comrade from firing the pistol which was pointed at the Pirate's head and thus carrying the joke too far. But Byrne's intercession failed, and the man was hanged—the hangman "jumping on his shoulders to put the life out of him." Thus one little pleasant incident has come down to us of life in and around Castletown Mount.

When we first heard the story we thought it was merely a picturesque fiction invented to strengthen the local colour of which the Irish are so fond; but upon examining the court book of that particular period we found tradition corroborated.

We were lucky to get the extract from the court book, for it had left Dundalk. But previous to its removal it had been lent to one of the residents and from his copy I got my information. The court book solemnly says that Patrick Clarke, Philip M'Cormick, Michael Hickey, John Griffiths, Patrick Rourke, John Kearns and Simon Doyle were indicted "for that they, on the night of the third of May,

twentieth of the King (1780), at Castletown, did break and enter the dwelling house of Patrick Byrne, and thereout feloniously took "; and here it gives a list of knee buckles, salt shovels, tankards, seals, gold rings, twelve pair of stockings, seventy pounds in money, and "one small piece of fine linen, valued £5."

It then goes on to give the result. Simon Doyle was found "not guilty." All the others were found "guilty" and "sentenced to be hanged by the neck until dead, on Saturday, the 2nd day of September next."

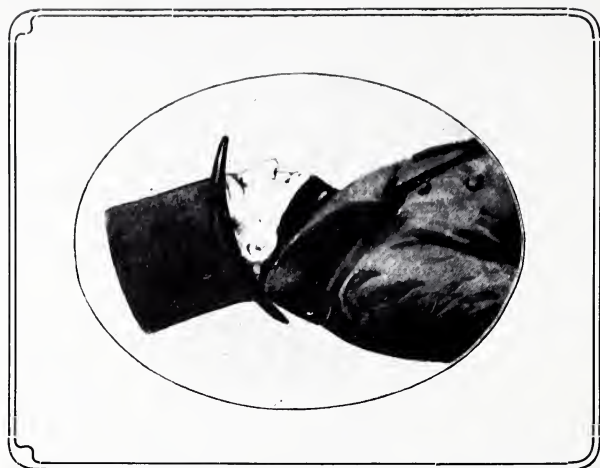
We leave the ruined chapel with regret, for there is evidence of interesting early Celtic work about it mixed with that of the sixteenth and seventeenth centuries, and we tread a cautious way among the mounds which veil what once was human, until we stand before the roofless building erected by Pirate Byrne as a family tomb. With the aid of grass from the neighbouring graves the lettering under the mermaid family crest became distinct in the stone above the doorway of the vault, and I read the quaint epitaph for the famous Pirate :

" NEPTUNE'S WAVES AND BOREAS' BLAST
 " HAVE TOSSED ME TO AND FRO
 " UNTIL NOW I AM COME AT LAST
 " TO HARBOUR HERE BELOW
 " WHERE I HOPE MY BONES WILL BE AT REST
 " UNTIL THE JUDGEMENT DAY SHALL BE
 " O GOOD CHRISTIANS WHO READ THIS
 " I BEG YOU WILL PRAY FOR ME."

There's no one quite knows who wrote the verses. Some say the Pirate himself did it, and more say that he isn't buried here at all, and that he only used the vault to hide things in, that he was smuggling, and that there's a secret passage from here to the Mount. But we've not found it yet.

But time is running away, and we must do likewise. For is there not a house below at the bottom of the hill by Castletown river, and was it not the living place of John, Pat's brother? But there is no house there now, only a few loose stones and the remains of one or two outhouses. For they say that pikes were found in the garden in '98, and the zeal of the yeomanry was roused—or their sense of plunder to be had for the asking perhaps. John knew nothing of the plot which was being hatched against him in Dundalk, but the yeomanry officers loosed their tongues rather too freely about it over their cups after dinner, and one of the waiters took an early opportunity to escape from the room, and once outside fled with the speed of loyalty and love to acquaint the friend of the people of the danger he was in. They say that Captain Seaver, of the Bog, who commanded the Yeomen, was so enraged at finding the prey flown that he swore "the bird is gone, but by G— we'll burn the nest," and they did. The house was burned to the ground.

And all the while John was hiding in Castletown river up to his neck in the water, and at nightfall he got clear away and escaped from the country, and went to join Pat as a brother in misfortune, and served in the Thirteenth Regiment of Austrian Light Horse. In one of Pat's letters, written from Prague in eighteen hundred, he says, "John comes to a troublesome place on the Rhine perpetually day and night before the enemy, and no rest." And a little later, "when you write to John direct to him 'Monsieur O'Byrne Lieut. dans le Regt. du Vincent, triezieme Chevaux Legers, au service de sa Maj: Imp: R.; et Apost: sous les ordres de Monsr. Le F: Z: M. Conte de Szary (pres de Mannheim),' and then somewhat naively adds, "the 13th Light Horse is John's Regt."



JOHN BYRNE.

From a caricature in a Worcester print shop.



PATRICK BYRNE.

From a miniature by Charles, R.A.

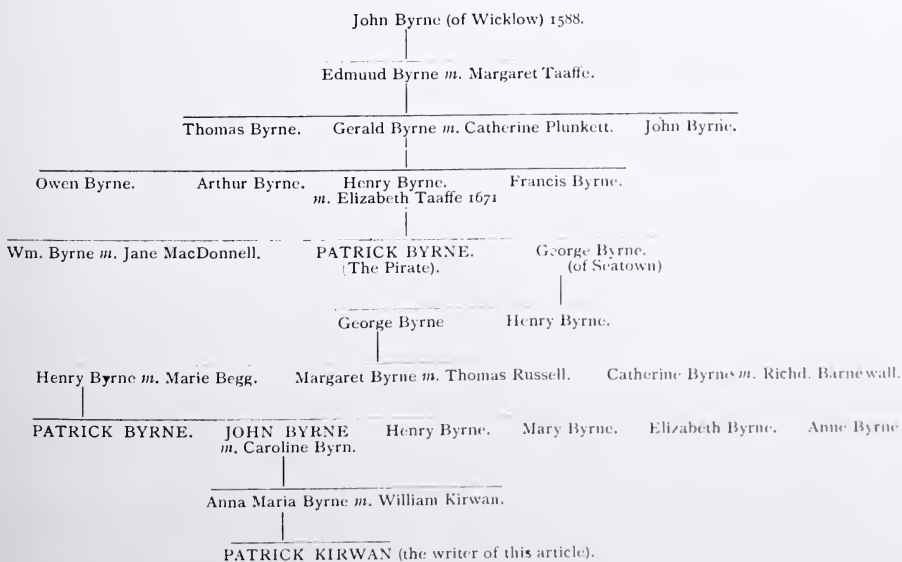
Yet he did not stay long in this regiment with the grandiloquent title, for a year afterwards we find him writing home to his mother in Dublin that he has obtained his "dismissal," and that he intends to walk all the way to Hamburg (700 miles) in order to get to England, as "I would sooner starve in England than be a General here." He seems very troubled in this letter, and yet, Irish like, has a mind to describe the fashions of the day. "If the girls wish to know Prague fashions, the ladies wear red pantaloons with yellow gauze over them, and Pat wears a brown surtout and a Welch wig."

The Duke of Cumberland took a fancy to "the brave John O'Byrne," as he is called in the dismissal from the Austrian army, and not only to the man, but also to his dress. From that time the sleeveless jacket worn by Cornet O'Byrne was introduced into the English army, not to be discarded until after the Crimean War. John served in the Fifteenth Light Dragoons until someone with whom he had a quarrel denounced him as a papist and former rebel. His brother officers backed him up, and signed a declaration that he had "always conducted himself with great loyalty and zeal, and behaved in every respect as an officer and a gentleman."

Yet, after this, he left the army, and retired into private life at Worcester, where he lived to a good old age, a well-known character in the town. A caricature from the window of a Worcester bookseller is the only likeness we possess of him.

In the same tin box in which we found the declaration by the officers of "The Fifteenth" was an old deed relative to lands held by the Byrnes in County Louth in the time of Charles I., with a full length seal effigy of the King attached. One of the words decipherable in the forest of doggerel Latin of which the deed is composed is "Rossmakea."

In conclusion, let us take a birds-eye view of the descent of the County Louth branch of the Byrnes from the time that John Byrne came from Wicklow in the year 1588 to the time of my grandfather John and my granduncle Pat. The following table puts this portion of the genealogy in perhaps the most succinct fashion:





The Origin of Irish Motes. *



THE scientific investigation of Irish Earthworks is only in its infancy. The first Ordnance Surveyors in the 3rd decade of the last century seem to have been careful to mark on their maps all earthworks that they observed, and though many have been omitted, and though the different types of earthwork are by no means always distinctly indicated, and are sometimes indicated incorrectly, these early maps are a great help in guiding the field-worker and in preserving a record of earthworks which have since disappeared. The Ordnance Survey Letters (still unpublished) contain many useful notices of the principal earthworks in each parish. The spade has hardly been employed at all, except ignorantly and mischievously, as recently at Tara. Much useful field-work has been done sporadically, by individuals, and their descriptions of existing remains in parts of the country lie scattered in our archaeological journals; but much more remains to be done, and done more systematically, before we can obtain a complete and accurate survey.

It is necessary at the outset of any scientific treatment of Earthworks that some uniform system of classification should be adopted, and with this object archaeologists cannot do better than follow the classification recommended by the Congress of Archaeological Societies, though some further sub-divisions may have to be made. The present paper is concerned with groups D & E in this scheme of classification. Group E consists of "Fortified Mounts, either artificial or partly natural, with traces of an attached court or bailey, or of two or more such courts." With reference to this description it must, however, be borne in mind that the attached court or bailey may have been obliterated by cultivation or other alteration of the ground surface. Indeed, we have clear evidence that this has been done in several cases. The earthwork would then have the appearance of those of group D.—viz., "Forts, consisting only of a mount with encircling ditch or fosse." Indeed, the distinction between these two classes appears to be a subordinate one, and may for present purposes be ignored. Fortified mounts wholly or partly artificial, whether with or without an attached court or bailey, are commonly called in Ireland 'motes.' There is indeed good reason to think that the term 'mote,' which is not a native Irish word, but a French term introduced by the Normans in the twelfth century, was originally applied exclusively to such fortified mounts, though afterwards, as we shall see, the use of the term was extended.

Ireland possesses some special advantages over England as a field for the study of the origin and use of motes. Existing motes are perhaps more numerous than

* This paper was read at the Dublin Meeting of the British Association in September, 1908.

those of the sister country, and contain among them some examples less mutilated than any to be found there. Moreover, from the known history of Ireland, the peoples to whom the erection of mottes can be ascribed are practically reduced to three:—1. 'The Celtic Tribes,' meaning thereby the race or races that exclusively occupied Ireland prior to the Scandinavian invasions of the ninth and tenth centuries. 2. 'The Scandinavian invaders' themselves. 3. 'The Normans' (including their followers of whatever race), who first came to Ireland in 1169. We are therefore not disturbed by any possible theory of a Roman origin for those earthworks; nor can they be 'Saxon burhs,' once a favourite, but now a nearly exploded, theory with regard to mottes in England. Irish mottes must be either Celtic, Scandinavian, or Norman in origin.

(A.) The hypothesis of the Scandinavian origin of Irish mottes, though once widely held by the learned in Ireland, and still perhaps the popular belief, has little to recommend it, and is now generally discredited by those who have studied the question. Fortified mounts of the type in question seem to be at least very rare in the countries from which the Northmen came, and their distribution in Ireland does not coincide with the districts which seem to have been dominated by the Vikings. Thus they are rare or non-existent in, or in the immediate neighbourhood of, the great Scandinavian seaport towns: Dublin, Wicklow, Arklow, Wexford, Waterford, Cork, and Limerick.¹ They are not to be found in the County Armagh, though Armagh is stated to have been for some years the seat of Tuirgeis. Nor has his *dun* at Lough Ree, nor Amlaff's *dun* at Clondalkin, nor the *longport* at Linn Duachaill, been identified with a mote.² Mottes are very rare in Connaught and West Munster, which, in the years preceding the time of Brian Borumha, seem to have been specially dominated by the Northmen. The 'Danish theory of mottes,' which is as old as Edmund Spenser, was supported in the eighteenth century in this way. Because great sepulchral mounds had been observed in Denmark it was rashly assumed that all the great Irish sepulchral mounds—e.g., New Grange, &c., were Danish. The theory of a Danish origin was then extended to fortified mounds of the mote-type, as bearing a superficial resemblance to the sepulchral mounds, and even, quite gratuitously, to the Irish ecclesiastical Round Towers.

(B.) The theory of the Celtic origin of mottes was the one most favoured by writers of the last century, and its claims to acceptance have been re-stated and strenuously urged in Ireland within the past few years. We may here note some of the difficulties which this theory has to encounter.

1.—The local distribution of mottes is impossible to explain on any hypothesis which would ascribe them to the Celtic tribes *generally*. Mottes are found in numbers throughout the eastern parts of Ireland, but are very rare or non-existent in Ulster west of the Bann, in Connaught, and in West Munster. No attempt has been made by the upholders of the Celtic theory to account for this curiously irregular distribution.

2.—Though there are descriptions in native Irish Literature of Celtic fortresses surrounded by ramparts and ditches, and of stockaded islands, no allusion to a lofty artificial mount as part of a Celtic fort has been produced or is known to me.

1. The Norman castle at Wexford, now represented by barracks, was on a mote, but there is no reason to ascribe it, any more than the castle, to the Scandinavians. There was a Scandinavian mount outside Dublin, but there is reason to think it was not a fortress-mount.

2. Linn Duachaill was a ship-shelter of the Northmen near the junction of the rivers Glyde and Dee in the Co. Louth (see note *Wars of the Gaedhill with the Gaill*, p. lxii). The *longport* at Linn Duachaill (Ann. Ulst., 840) can I think be confidently identified, with a headland fort at the mouth of the Glyde, called *Lis na Rann* (probably *Lic na rann*). See *History of Kilsaran*, by the Rev. J. B. Leslie, p. 93. T. Wright figures it in *Louthiana*, and calls it "a Danish fort by the Pass of Lynms upon the banks of the sea." For once I believe his Danish ascription is correct, and the fort, which contains no mote or mount, is a most valuable example of a clearly identified Danish fort.

3.—There are good grounds for thinking that at the time of the Norman Invasion the Irish had few or no private castles of any sort. Only seven pre-Norman castles (*caislein*) are mentioned in the Irish Annals. Their precise character is uncertain, but only at one of the places mentioned as their sites—viz., Athlone,—is there a mote; and a Norman castle was erected at Athlone in 1210, and its successor still surrounds the original mote.³

4.—Gerald de Barri, who had complete means of knowing the facts, as regards the east of Ireland at any rate, says: "The Irish pay no attention to castles, but use the woods as their strongholds and the marshes as their entrenchments."⁴

5.—Though we have two nearly contemporary detailed accounts of Strongbow's invasion, there is no mention in them, or in any other source, of the siege or assault of an Irish Castle.

Those who believe in the Irish origin of motes do not indeed contend that they were in use when the Normans came. They think that they had been long abandoned, and their origin so far forgotten that they represent (mistakenly indeed) Gerald de Barry as ascribing them to Turgesius the Dane.⁵ In short the only rival to the Norman theory current to-day is one which ascribes motes to the very dawn of Irish history, to the time of St. Patrick, and even to the previous legendary period of heroes, demi-gods, and full-fledged divinities.

The main argument relied on to prove this theory is that in some few cases there is documentary evidence referring to the existence in the fourth to the tenth century, or even in some entirely pre-historic period, of a *dun*, *rath*, *lis*, *cathair*, or other Celtic fort, in a more or less closely defined locality, where a mote is now to be seen. Hence it is concluded that the mote is the *dun*, &c., mentioned. A more fallacious argument it is not easy to imagine. No one would think of applying it to any structure save an earthwork. Even assuming that the exact site of a stone structure built by some particular people, say in the tenth century, was recorded and clearly identified, who would think of asserting that a stone building (known, too, by an alien name) existing on that site was the tenth century structure, without at least first proving, on independent grounds, that the existing building conformed in class and style to other buildings erected by that people at that period?

(C.) When we examine the remaining hypothesis that to the Normans was due the introduction and use of motes in Ireland we find a mass of facts of various kinds all tending to demonstrate its truth. These may be summarily stated as follows:—

(1.) The Normans had already adopted this type of fortress in Normandy in the eleventh century. This is not disputed, and is indicated by the enormous number of motes in Normandy at the *capita* of Norman fiefs, by some contemporary allusions, and by pictures of them in the Bayeux Tapisstry.

(2.) The first castles erected by the Normans in England and the borders of Wales have been shown by Mrs. Armitage and others to be nearly all of this type, and we actually have in the Bayeux Tapisstry a clear picture of Normans raising a mote fortress, called a *castellum*, at Hastings. This again is, in the main, generally admitted.

The Normans then were mote-builders, and the hypothesis that the Irish motes were built by them postulates, so to speak, a *vera causa*. It is true that the Normans

3. See my paper on Athlone Castle, Journ. R.S.A.I., vol. xxxvii. (1907) p. 257.

4. Gir. Camb., vol. v., p. 183: *Hibernicus enim populus castella non curat. Silvis namque pro castris, paludibus utitur pro fossatis.*

5. This *locus classicus* from Giraldus Cambrensis, vol. v., p. 182, is quoted and the various renderings discussed in my paper on 'Motes and Norman Castles in Ireland,' Journ. R.S.A.I. vol. xxxvii. (1907), pp. 148-150.

did not come to Ireland until a century after the battle of Hastings, and in the meantime had built many stone castles in England, but it is easy to see that the conditions of their occupation in Ireland would necessitate their adopting a type of fortress inferior indeed to a great stone structure, but one within their powers and not unsuited to their immediate requirements. When they first began to settle down in parts of Ireland, principally in Leinster, Meath, and Eastern Ulster, what they wanted immediately was a stronghold in each manor in which the lord and his retainers could defend themselves against a sudden attack, until a sufficient force could be collected to meet the enemy in the open. They could not wait to build a regular stone-keep with a high-walled bailey, nor could they easily command the materials and the skilled labour necessary. On the other hand by combination amongst themselves and by the assistance of friendly tribes (and we have evidence that both of these means were adopted) they could command the unskilled labour requisite for erecting a mote and digging the necessary fosses. Plentiful forests supplied the materials for the palisades and *turris-ligneæ*. And the result was a well protected tower, set on high, from which a handful of archers could keep an unarmoured host at bay.

(3.) There is unimpeachable, direct, documentary evidence that the Normans did in fact erect certain motes in Ireland. Thus we are told in the "Song of Dermot" that Richard the Fleming erected a mote at Slane and kept a goodly force there of knights, archers and sergeants to destroy his enemies; and that Hugh de Lacy's *chastel* at Trim comprised a mote surrounded by a fosse and palisade. The mote at Slane still remains on the top of the hill, but that at Trim was probably levelled to form the great platform with scarped side towards the river, within the enceinte of the later castle. At Roscrea we have the evidence of an inquisition that a *mota et britagium* was erected in 1213, but this too must have been levelled for the Edwardian castle built there in 1277-8.⁶ Then we have an allusion in a Wexford charter to a mote raised (*motam quam levavit*) by a Norman on the boundary of the forest of Ros; and an allusion in the Irish Pipe Rolls (1298) to building a wall round the mote (*mota*) which still exists at Newcastle, Co. Wicklow; and an inquisition of 1307 shows that there was then a mote (*mota*) within the enceinte of Kilkenny Castle. It is known then that the Normans were mote-builders, and that they built motes in Ireland, and these facts have not been proved of any other people.

Having thus established the position that the Normans were, so to speak, *a vera causa* of mote-erection in Ireland, I have proceeded to test in every way open to me the hypothesis that they were the sole cause of mote-erection there. First of all I made a list of all the townlands in Ireland (about 52 in number), which involve the term 'mote' as an element in their names,⁷ and I found that these townlands all lie within districts occupied by the Norman invaders in the late twelfth and first half of the thirteenth centuries. In general at least they point to a fortified mount of either class D or class E as the origin of their names. In some cases, however, especially in Connaught, to which the Normans did not penetrate so early as to the eastern parts of Ireland, these mote-names seem to point to a rectangular fortress surrounded by a ditch, often a wet ditch, belonging to either class F or G, in which the enclosed platform is only raised a few feet above the general level. There is reason to think that these rectangular fortresses, of which there are many examples in districts occupied by the Normans, were also of Norman construction; and the inference seems to be that the term mote, originally applied only to the

6. For the authorities as to Slane and Trim see *English Historical Review* (1907), pp. 233-4; and as to Roscrea *ibid.*, p. 454.

7. See my paper on 'Mote and Bretesche Building in Ireland,' *English Historical Review* (1906), pp. 417-444.

lofty mounds of classes D and E, was afterwards sometimes extended to denote the rectangular forts of which the ditch was the chief feature. The transference would be rendered all the easier if I am right in supposing both classes of fortresses to be Norman, and the double use of the term may possibly have originated the ambiguity which to-day besets the word 'mote' or 'moat.'

(5.) But the naming of townlands is capricious, and I next proceeded to apply a more crucial test. I made a list of the probable sites of those castles in Ireland the erection or existence of which prior to the close of King John's reign is recorded, or in some few cases may safely be inferred, with a view to ascertaining whether these sites include earthworks of the mote-type.⁸ It is not easy to state the result in unimpeachable figures, for to some minds a few of my identifications may not be convincing; but there are about 82 castles on my list the approximate sites of which may be considered established, and I do not think I am exaggerating in stating that in about 80 per cent. of these cases the mote which probably formed the original castle-site can be pointed out. That is to say, either an existing mote is the only known castle-site in the place indicated, or, where there exists or is known to have existed a later stone castle, there is a mote, or in a few cases clear evidence of the former existence of a mote, in immediate connexion with, or in the near neighbourhood of, such castle, and the inference I draw is that the mote in each case represents the original castle-site. About nine per cent. of the recorded castles were probably from the first situated upon a rock, which sometimes served as a ready-made mote, while in the case of about eleven per cent. no mote or actual evidence of a mote has been traced at the apparent sites..

(6.) But of course there were many castles erected by the Normans of which no record has reached us. Another obvious test then is to examine the local distribution of motes, and see whether it coincides with the districts occupied by the Normans during the presumed mote-building period. We must, however, bear in mind that owing to the extreme paucity of records we cannot be certain that we know accurately the entire field covered by the Norman occupation. Moreover, to apply the test thoroughly, we should have a complete systematic survey of all earthworks of classes D and E, and this survey has unfortunately not yet been made. I have, however, specially compiled for my own guidance as full a list as I could, including not only such motes as I have myself visited and verified, but all others of which I consider I have trustworthy notices. This list is too imperfect to publish at present, but the result is a total of 245 motes, distributed as follows:—In the Lordship of Leinster there are 75 motes. In the Lordship of Meath (which included Westmeath and parts of Longford and King's County) 63 motes. In the Lordship of Ulster (or the Counties of Down and Antrim, to which I have added English Uriel, approximately the County Louth) 50 motes. In what I may call "Crown Lands," viz., County Dublin, the eastern part of County Wicklow, the County Waterford and the Castles of Athlone and Roscrea, 25 motes. In the rest of Munster, mainly in the counties of Tipperary and Limerick and in places which appear from our records to have been occupied by the Normans prior at least to the year 1215, 23 motes. In all Connaught I can count only 7 earthworks which can be classified as motes, and these are in parts to which the Normans appear to have early penetrated. While in all Irish Ulster (the counties of Donegal, Londonderry, Tyrone, Armagh, Fermanagh, Cavan, and Monaghan) I know of only two motes—viz., Kilmore in Cavan, and Clones in Monaghan, and these, very significantly, are the recorded sites of out-lying Norman castles.⁹

8. *English Historical Review* (1907), pp 228-254 and 440-467.

9. The Castle of Kilmore was restored to Walter de Lacy in 1215: *Cal. Docts. Irel.*, vol. i., No. 612. Its identity with Kilmore, Co. Cavan, appears *ibid.* Nos. 1203, 1204. For the Castle of Clones see *Ann. Ulster*, 1212.

The list is probably incomplete. Indeed, I have omitted some possible examples—all in the Normanized districts however—which on present information seem to be doubtful. The list too, from faulty information may perhaps wrongly include some few earthworks which ought to be assigned to a different class. Nevertheless I think it will be found to represent fairly the local distribution of mottes in Ireland; and taken in connexion with the known history of the Norman occupation, the distribution of mottes can, I think, only be explained on the hypothesis that they were erected by the early Normans. They are to be found where the Normans settled, or at least attempted to settle, within about 50 years of their coming, where else.

The connexion of mottes with Norman castles becomes even more certain when we examine their precise positions, for in most cases it can be shown that they were at the *capita* of early Norman manors. Furthermore it seems probable that the large majority of these mottes were erected before the close of the twelfth century, though some were certainly erected in the first two decades of the thirteenth. But by this time, in the more settled districts, stone castles began to be erected. These very often included the original mote, and were sometimes little more than a replacement of the original wooden defences with stone. Thus we find stone castles, or the ruins or traces of castles, or other stone defences, on the summit or in the bailey of the following (among other) mottes:—Castleknock, Carbury, Athlone, Clonmacnois, Newcastle (Co. Wicklow), Castlekevin, Knocktopher, Wexford, Durrow, Granard, Moylagh, Diamor, Derver, Rathwire, Ardnurcher, Kilbixi, Donaghmoyne, Killany, Faughart, Castlering, Castleguard, Rathskeagh, Shanid, Knockgraffon, Kilfeacle, Donohill,¹⁰ and the list might be largely extended, without mentioning the castles of Kilkenny, Trim, Mullingar, Roscrea, and Thurles, where we have clear evidence of the former existence of a mote. Altogether, stone castles, or at least traces of ancient masonry, have been observed in connexion with the earthworks of upwards of 50 mottes.

Probably the *use* of mottes as part of the earthworks of early Norman castles will no longer be contested, but those who cling to pre-conceived ideas still maintain that the Normans may have merely occupied and utilized 'Celtic mottes,' assuming such to have been in existence. Now that the Normans made use of Celtic *raths* and *duns* when in suitable positions, and raised a mount within them, is very probable, and the supposition may account for peculiarities in some of their baileys and defences; but to suppose that mote-fortresses were in use when the Normans came would, apart from all other objections, lead to this incredible conclusion, that the Normans effected an early conquest and settlement precisely in those parts of Ireland which were amply defended by mote-fortresses, but were repulsed and failed in those parts where there were none. While to maintain, as has been done, that the mote-fortresses were prehistoric and had been abandoned by the Irish long prior to the Norman invasion, would involve the equally incredible proposition that the type of fortress adopted by the Normans, the foremost military engineers of the eleventh and twelfth centuries, had been known to and used by some Irish tribes from the dawn of history, and was afterwards abandoned by them for the protection of woods and morasses.

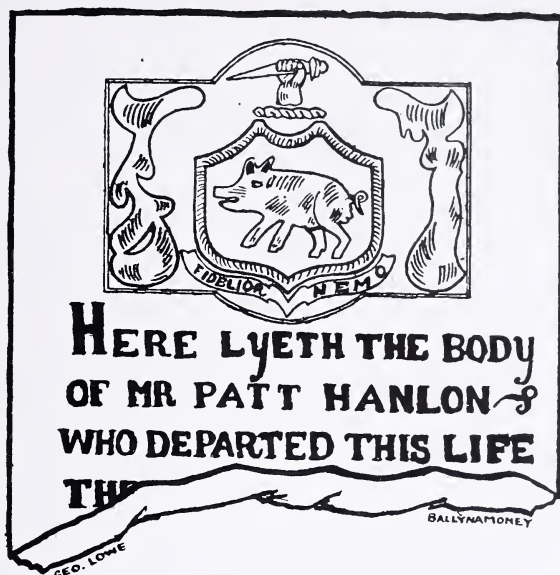
I must add a word of caution. Mottes must of course be distinguished from sepulchral mounds, but further they must be distinguished from Inauguration mounds, Assembly mounds, mounds used at the great Celtic Aonachs, originally perhaps for some primitive religious rites, afterwards as 'grand-stands' to view

10. I have contributed monographs on the Castles of Athlone, Newcastle (Co. Wicklow), and Castlekevin to the Journal R.S.A.I. 1906-7, and a paper on the County Louth Mote-Castles appeared in the same Journal for 1908, pp. 241-269.

the sports, &c. These mounds I lump together provisionally as 'Cerimonial Mounds.' They were often artificial, and many of them probably originated in prehistoric times. They are to be found at the great politico-religious centres of early Ireland: Emain Macha, Cruachan, Tara, Usnech; and at the inauguration places of individual tribes: Tullaghog, Clogher, Carn Amalgaid, Carnfree, Magh Adhair, &c. Perhaps we may detect Scandinavian 'Thinghoges' at Greenmount near Linn Duachaill in Louth, and at the mound, called 'la Hogges,' which formerly stood just outside Scandinavian Dublin. These mounds sometimes bear a superficial resemblance to motes, but even when not indicated by records or tradition they can generally be distinguished by their positions, their styles, the absence of strong defences, the neighbourhood of pillar-stones, inauguration stones, and sepulchral mounds. To group them with motes, or fortress-mounds of class D and E, is only to court confusion. It has nevertheless been done, and has created one of the chief obstacles to the recognition of the Norman origin of motes in Ireland. The false-grouping is probably partly due to a false etymology, the Romanic or French word *mota* or *motte*, 'a mound of earth,' having been confounded with the Teutonic word *mot*, 'a meeting.' Moreover the Saxon and Scandinavian meetings or assemblies, to which this latter word was applied, seem often, like Celtic ones, to have taken place at an artificial mount. Thus to the superficial similarity of the earth-work was added a superficial similarity of the name.

GODDARD H. ORPEN.





The O'Hanlon Tomb and Arms in Newtown Cemetery, Lordship.



RIGHT around with solitude, and graves stands the ruin of Newtown Church, and close by its eastern wall lie the ashes of the O'Hanlons. They have been laid to rest in no ignoble company, for hither also death has borne spoils from the O'Reillys, the O'Neills, the MacCanns—a recognition of kinship that he could not break. Time was when their stirring and warful career rang loud across the hills of Ulster, but to the visitor at their tombs no echo of it comes; they bivouac in peace upon the borders of the Pale. If he be an Irishman, truly he must have something of the spirit that “would peep and botanize upon his mother's grave,” who could give undivided thought to archaeology in the midst of such surroundings. Such, however, is my present task.

The O'Hanlon tomb is not by any means the earliest stone in Newtown, but it has the distinction of a coat of arms and so challenges our chief attention. It is a large recumbent block of chiselled limestone, six feet by three, bevelled and fluted on its lower edges and supported at either end by an upright slab. Underneath the coat of arms we read the following inscription:—“Here lyeth the body of Mr. Patt. Hanlon, who departed this life Decr., 1759, aged 32 years. Here also lies interred Margaret Hanlon, who departed this life on the 15th May, 1767, aged 22 years. And Terence O'Hanlon father to both the former, who departed this life on the 4th of February, 1777, aged 90 years.” The inscription as such scarcely calls for comment; the omission of the prefix O from the surname is possibly

accounted for by the operation of the penal law¹ against Gaelic surnames, but I think it not likely. The Terence mentioned was a grandson of the historic Redmond Count O'Hanlon. It was he who came here and founded the Mount Bagnal family, and erected this stone to the memory of his children. One old shanachie I have met was able to tell me that the name of the first O'Hanlon of Mount Bagnal was Turlough Mór,² a more Celtic and more fitting name than the version on the tomb.

The illustration which accompanies this article will serve to explain the coat of arms better than could any words of a novice in heraldry. On the shield will be seen a boar passant. He is an ill-formed specimen no doubt, and if the resurrected original were on the lists for Ardee Show I fear he would stand a poor chance for honours. However, he has a noteworthy history, which will be glanced at later on. The crest is a mailed right hand grasping a dagger; the supports are apparently some conventional ornament wrought in at the whim of the sculptor; the motto is "Fidelior Nemo," being in English "No one more loyal." The motto is incised, the rest is wrought out in bas-relief.

And now to the story of our "Boar passant." Authorities say once upon a time in the period of his "outlawry" Redmond O'Hanlon lay down in the woods to rest, and being very weary he fell asleep. He was awakened by a lizard which crawled and re-crawled across his face; and not a moment too soon, for he saw a gaunt wild boar about to attack him. Seizing his arms he drove the boar into the depths of the forest, and while thus in the pursuit of it, a strong body of the English enemy came to the very place where he had been sleeping. Hence O'Hanlon immortalized his saviours the boar, and the lizard, by adopting their effigies for his shield and crest.

O'Hart, in his *Irish Pedigrees*, accepts this story, and quotes the quarterings of the Conynghams of Letterkenny amongst whose forebears was Catherine daughter of Redmond Count O'Hanlon, but there is the suspicion of "plot" in the little drama. Anyhow it has heretofore been accepted that the "Boar" was the peculiar shield of Redmond and his lineal descendants,³ a "blazing hill" being the shield of the clan as such. My shanachie has another version. The boar is none other than the "Black Pig"⁴ of early Irish legend, and he was an O'Hanlon who killed it. As above, the hero fell asleep and was similarly awakened by the lizard, but as the exigencies of history do not demand a withdrawal, the boar is killed on the spot. Though it brings us to the borderland of myth and ante-dates the boar's arrival by a cycle. I prefer this latter version of the story. On referring to the accompanying drawing one misses the lizard to which persistent tradition gives pride of place; in its stead the hand and dagger appear. This I am unable to explain.

The present condition of the tomb calls for some notice. The supporting slab at the head is partially collapsed, with the result that the tombstone dips down to the ground level, careless feet and the lodgment of every rainfall have therefore full scope; the wonder is that the carving has been able to resist for so long these allied agencies of destruction. When we bear in mind that the tomb affords the only extant copy of the arms of O'Hanlon surely we might expect that the more loyal members of the now far-scattered clan will see to it. Much harm has been already done. The motto is practically undecipherable,⁵ and it was only after

1. V. Year of Edward IV. That the Irishmen dwelling in the counties of Dublin, Myeth, Uriel and Kildare shall go apparelled like English men, and wear their beards after the English manner, swear allegiance and take English surnames.

2. móir; this epithet=greatness, physically or socially.

3. O'Hart *Irish Pedigrees*, p. 434.

4. The very interesting story of the Black Pig is dealt with at great length by Mr. Dolan, M.A., in the Co. Louth Archæological Journal of 1904, and again by Úrscan p. úa mairéadóig in the issue of 1905.

5. I have since learned that the O'Hanlon motto was sought for in every known source and without result, so that it had very nearly come to be a secret buried in the tomb.

repeated rubbings that I got even a clue to it. Following the line of least resistance I applied to a friend who is the fortunate owner of a series of plates shewing the Armonial Bearings of the leading Irish families; to my dismay I was informed that as in many other cases the motto is not given, and so I had to try it first hand. The scroll is so worn that there is not a perfect letter in it, save only "O," the remainder is a succession of parallel and slanting lines suggestive of ogham; my initial difficulty therefore was to ascertain what language was used, and my second and not greater was to determine the words. However, I think the solution submitted is reliable.

The O'Hanlons are known in Irish history generally as the Lords of Orior⁶ and hereditary Standard Bearers of Ulster, and the fact that the Four Masters record the death of each succeeding O'Hanlon is the admitted hallmark of their nobility. Orior was truly a noble patrimony; commencing at the Primatial city and including the modern districts of Portadown (south), Goraghwood, Camlough, Forkhill and Dromintee, it rested on the northern boundary of the Pale. The seat of the family was at Tandragee.⁷ As one should expect, they were principals in many a hard fought fight with their border neighbours of the Pale, the DeVerdons, sometimes victors and sometimes the defeated. However, towards the end of the twelfth century they were able to establish a claim to Black-rent⁸ from the English of Dundalk and district, and in the year 1341 actually secured a treaty to that effect between themselves and the De Verdons of the time, which treaty was ratified by the King of England.⁹

The Mount Bagnol people, with whom this article is mainly concerned, are lineal descendants of Redmond Count O'Hanlon, he himself being of the southern branch of the Tandragee family. This unfortunate gentleman is—or was till very recently—unfortunate even in his memory, for, three generations or so ago a person of the swashbuckler type who, whether by appropriation, or by right, bore the same name and choose the same localities for the exercise of his genius, set himself to emulate the deeds of the Redmond of history. The result was a debased parody, but tradition has sadly mixed up their names and their exploits, and local memory fails to mark between the personalities whom more than a hundred years divide.

Like many of his fellow Irish nobles Redmond won fame and a title¹⁰ in Continental wars, and later, returned to give his sword for Ireland. Single handed he defied the English for a quarter of a century, his only ally being as it is said, hope of aid from France. He was no less brilliant as a scholar than as a soldier, and a contemporary Englishman, Sir Francis Brewster,¹¹ likens him in learning to Orrery

6. Orior is a moderately accurate rendering of *Δριτρεαρ*—the Eastern country. It comprised practically the *Eastern* half of Co. Armagh. It might here be added that the Bards or Brehons of the O'Hanlons were the O'Hamills; there are wise lawgivers of that name still with us.

7. The O'Hanlon of Elizabeth's time—Eochy, Oghie, or (now) Hughie, took the title of Sir. He must have been a man characteristically Irish notwithstanding, for Spenser, speaking of the rapid Irishing of certain English families, said (*View of State of Ireland*) they were "*Com' Scaenac' le tóin uí hánntuáin as the proverb there is.*" The proverb is certainly expressive but not Spenserian.

8. A tribute in money or kind in return for which some of the more powerful chiefs would undertake the policing of the border.

9. *History of the Irish Viceroys*, p. 116 (Gilbert).

10. Enri M. S. O'Hanluain, Blackrock, Dublin, to whom I am indebted for much valuable information, writes: "The fact is that we have no more than a consensus of opinion that Redmond was a Count of the Kingdom of France. Were the old French newspapers examined however, I have no doubt we should get more information on the point. . . . James Clarke Luby gives it as his opinion that it was merely as a recognition of his noble birth that the French and other foreigners called Redmond 'Count.'"

11. "As accomplished as Orrery, or Ossory, . . . a scholar and a man of parts. . . . This Irish Scanderberg who, considering the difficulties he lay under and the time he continued did things in my opinion more to be admired than (did) Scanderberg himself."—Carte's *Ormond*, Journal II., pp. 512-513, original edition.

and in daring to Scanderberg. In 1681 he was shot while asleep, by a hired assassin. On this officially planned murder we heartily adopt the words of the late Michael Davitt: "The blackest-hearted scoundrel that ever bore the name of Ormonde bribed a near relative to kill him, and the deed of treachery is recorded in the State Papers signed by the Lord Lieutenant, this same assassin Ormonde."¹² He left behind him three brothers, Loughlin, Eudmonn and John, and two children, Mary, who married into the Conynghams of Letterkenny, and James who was father to Terence (Turlough Mór), who erected the tomb in Newtown cemetery.

At what precise date O'Hanlon came to Mount Bagnal is not now ascertainable. He died in 1777, and was ninety years of age, so that his long life stretched through the darkest of the penal days. That he was able to hold such a valuable property as the Mount Bagnal farm can be explained only by presupposing the services of some kindly Protestant, that he had the boldness to inscribe his family tomb with armoial bearings—mere Irishman though he was—proves that he had not forgotten to appreciate the dignity of his name.

The family which he founded ran through four generations, and at length succumbed to that very prevalent County Louth disease, old bachelorhood. The last representative James was, however, no unworthy scion of his house. A Barrister-at-Law by profession, he is still affectionately remembered in and around Dundalk as Councillor O'Hanlon; but the title notwithstanding he was an infrequent figure in the Halls of Justice. All his talent, and it appears to have been many sided, he gave to his country's cause, first as a Repealer and later in the ranks of the Young Irelanders, where he won not only the friendship but the admiration of men whose admiration was praise indeed. He died in the January of 1851, and amongst those who paid tribute to his memory was that other distinguished Dundalk man John Cashel Hoey. Readers of this article will be grateful for the following inset taken from a memoir of James O'Hanlon, which Hoey contributed to the *Newry Examiner*, 28th January of that year. :—

"But very few are aware that many a column of dashing disaffection in the "*Dundalk Patriot*"¹³ and many a sinewy appeal in the *Newry Examiner* against "public wrong and local grievance, many a fancy-studded literary gossip, many a "squib redolent of racy mirth, and verse of no mediocre merit, were meditated "in the old Mount or by the pleasant Cooley shore, and shaped in the snug study "with the rose-wreathed windows."

I have one word more to add, though I fear this article has been prolonged unduly. Amongst the claimants for an Old Age Pension some weeks ago there came from the mountain side of Stann-mor one *Loughlin* O'Hanlon. After eighty-two years' wrestling with the stubborn earth he stands six feet high and looks a venerable and noble old man, as indeed he is. His name is uncommon and may without hesitation be taken as a guarantee of his descent. It will be remembered that Redmond Count O'Hanlon had three brothers Eudmon, John, and *Loughlin*, and it is most likely that the present Loughlin is a lineal descendant of one of these. For thus did fortune deal with our old nobility—themselves de-classed, their heirs without inheritance, now—

"Lodging in some humble inn
In the narrow lanes of life,"

and perhaps with difficulty procuring the wherewithal to pay the reckoning.

Confiscation may have accounted for their estates, but neither confiscation,

12. *The Fall of Feudalism in Ireland.*

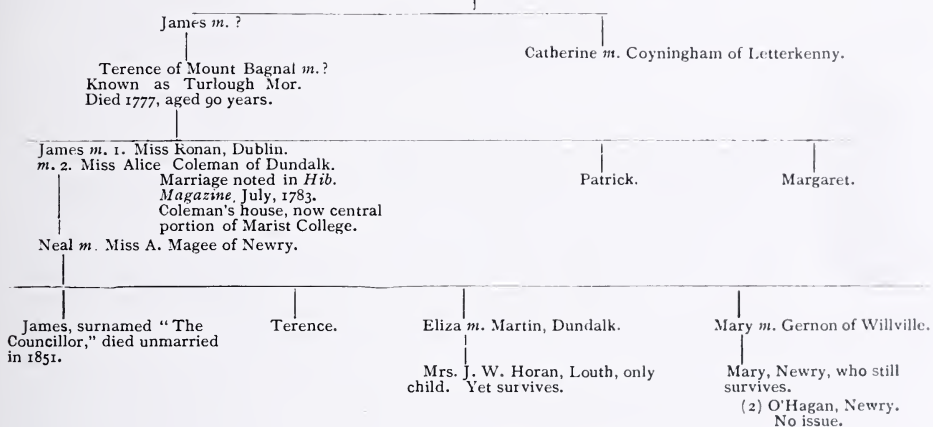
13. This Dundalk paper lived for only thirty-seven weeks.

nor wars, nor death, nor exile, has accounted for Clann Uí hAnntuáin. They are numerous in Orrior still, and beyond its borders.

Seumap Ua Cuinn.

REDMOND COUNT O'HANLON'S DESCENDANTS:

Redmond Count O'Hanlon.





Carolaniana.



OF time ago *An Claidheamh Soluis* published a letter in Irish from the pen of the keen and painstaking antiquarian S. Ua Ruathra on Carolan's Skull and other relics he had seen at Alderford. Translated, the letter runs thus :—

"I see in the *Claidheamh Soluis* of this week (19th Sep., '08) that our friend Mr. Patrick Donnellan states that the head of Carolan the poet and musician is now in Belfast, and that it was stolen over 100 years ago from the grave in Kilronan (Co. Roscommon) where he was buried. I sincerely trust the story is not true. I am certain a part of it at least is not by any means, as I saw the skull about 40 years ago in Kilronan in the year 1872 when spending my holidays in Gaothmaig. Kilronan is three miles distant from that place in the Roscommon direction, near Alderford, whers O'Carolan lived with the MacDermott Roe till the time of his death. He was buried in the old monastery. Long after, when the grave was re-opened the skull was found and placed in a niche in the wall over the grave, and an account attached to it with a green silk ribbon. I heard from the people that it was stolen by a man from Ulster, but the friends of MacDermott Roe pursued and overtook him, and, having taken the skull from him, brought it back. It was deposited in the same niche again and enclosed with strong iron bars on the outside, sunk deep in the stones of the wall, for its better security in the future. It was thus when I saw it and certainly it would be no easy matter to steal it then. I did not hear what time or year the theft is supposed to have been attempted, but perhaps it was the author of the story who wrote to the paper which our friend quotes, and I hope the skull is in the same place yet. The MacDermott Roe were O'Carolan's patrons from his youth till his death. They educated him after he lost his sight. Their house he regarded as his home wherever else he wandered during his life. Here he composed his poems and songs, and here he died. His room remained as he left it: the table, pen, ink-bottle and chair he used were shown to me, and, indeed, the chair was by no means comfortable, for I was sitting in it. I don't remember where his harp was known to be then. The old people had many of his songs and poems when I was there. I heard one from an old man in Innishowen a poem which I had never seen in print. He told me Carolan composed it in London. I don't know what authority he had for it, but, at any rate, it shows what destruction the loss of our tongue is working on our literature when the greater part of O'Carolan's works are lost for ever."

Possibly the paper which Mr. Donnellan saw was the *Freeman* of the 8th July, 1908, or one of the American papers which copied therefrom. The notice in the *Freeman* is as follows :—

"Dr. Grattan Flood, K.S.G., writes to us :—'Is it not a deplorable state of affairs to find O'Carolan's skull reposing in a Masonic Lodge in Belfast, doubtless employed in some of the inaugurating mysteries of the craft? Yet I learn on unimpeachable testimony that the skull of the great Irish bard and harper is at the present time at No. 10 Masonic Lodge, Belfast, and is the property of a Belfast Solicitor."

"In my *History of Irish Music* I gave an account of the stealing of the skull of Turlogh O'Carolan, by George Nugent Reynolds, the song writer, who, in 1796 presented it to Sir James Caldwell for the Castlecaldwell museum. From 1796 to 1874 it remained at Castlecaldwell, but on the disposal of the museum in the latter year it was acquired by Mr. James Glenny, of Glennyville, near Newry, in 1884. A few years back it was sold by the executors of Mr. Glenny and was recently traced to

"its present locale by a priest of the Diocese of Armagh.* Surely such a relic ought to be acquired for the National Museum."

With regard to the past history of the skull Hardiman, after telling the details of his death and burial in the MacDermott Roe vault in their chapel at the east end of Kilronan, writes :

"On opening the grave in 1750 to receive the remains of a Catholic Clergyman, whose dying request was to be interred with the bard, the skull of the latter was taken up. The Hon. Thomas Dillon, brother to John Earl of Roscommon caused it to be perforated a little in the forehead and a small piece of ribbon to be inserted in order to distinguish it from similar disinterred remnants of mortality. It was placed in a niche over the grave, where it long remained an object of veneration, several persons having visited the church for the sole purpose of seeing this relic of a man so universally admired for his musical talents."

Charles O'Connor wrote :—

"In my pensive mood, at Kilronan, I stood over poor Carolan's grave, covered with a heap of stones; and I found his skull in a niche near the spot, perforated a little in the forehead, that it might be known by that mark."†

Hardiman continues :

"At length in the year 1796 it disappeared. A person on horseback, and in the garb of a gentleman, but supposed to have been a northern Orangeman came to the church and desired to see it. It was brought from the niche, and, watching his opportunity, he discharged a loaded pistol at it, by which it was shattered to pieces.‡ Then, damming all Irish papists, he rode away. Some neighbouring gentleman pursued him as far as Cashcarrigan, in the County Leitrim; and from their excited feelings at the moment, it was, perhaps, fortunate that he escaped. This brutal act could be perpetrated only through the demoniac spirit of party rage, which then disgraced this unhappy country. Notwithstanding this act, and although the people of Kilronan show some fragments which they assert to be those of the skull, yet it is confidently stated that it may be seen "*perfect and entire*" in the museum at Castlecaldwell, Co. Fermanagh, having been presented to Sir John Caldwell by the late George Nugent Reynolds, Esq., who took it privately from Kilronan for the purpose. This, however, may be doubted. Mrs. MacNamara (the sister of Mr. Reynolds) does not believe it, never having heard it mentioned in her family until lately; and thinks it must be some pericranium which her brother, who was a facetious gentleman, imposed on the connoisseur by way of joke for that of Carolan. A cast of the Castlecaldwell relic is about being sent to the phrenologists of Edinburgh; but probably the portrait prefixed to this volume would prove more satisfactory to these gentlemen."§

In Sir George Grove's *Dictionary of Music and Musicians* Sir Robert Stewart says, "Early in the nineteenth century it occurred to a Ribbonman named Reynolds to steal the skull of Carolan and dispose of it to Sir John Caldwell for his museum. The museum however has long ceased to exist and the skull and the letter describing it are both gone." Dr. Grattan Flood says that Stewart is in error regarding the ribbonman legend. Evidently the Reynolds to whom Stewart alludes is George Nugent Reynolds, but whether he was a ribbonman or not I don't know. There may have been some foundation in fact for Hardiman's account of the disappearance of the skull. Possibly the supposed Orangeman or stranger did come with the intention of stealing it and actually succeeded, and if the firing of the pistol was not a fiction, it was resorted to by him to let people about see he was armed and thus deter them from attempting to wrest his prize from him, and he may have fired at some other skull lying about to emphasize his threat. Indeed, he may have managed the affair so skilfully to make the people actually believe he had destroyed Carolan's skull when he had it safely concealed about his person, which could be effectually done by a man on horseback. Again, at that time of bitter party feeling it would only be too likely that the inhabitants of the country about Kilronan should

* The writer of this article.

† Dr. Flood says he was buried adjoining the vault of the MacDermotts.

‡ Wood-Martin, in his "Elder Faiths of Ireland; Pre-Christian Traditions," Vol. I., page 279, as instance of certain superstitious practices says that Carolan's skull was reduced to crumbs and boiled to be used for some medicinal effects!

§ Vol. I., pp. 64-65.

attribute this act of vandalism to the thief if they knew he came from the North rather than admit or confess he had successfully stolen their treasure, especially if it was stolen with some show of force. S. Ua Ruadre tells us that forty years ago he heard the tradition of the theft of the skull, but heard nothing of the armed horseman. If the skull he saw in 1872 be the true skull of Carolan, where was it in 1831 when Hardiman published his account? He should have known of the existence of this skull had it been in Kilronan then.

Everything considered, it seems to me practically certain that the Castle Caldwell relic is the true and authentic one. The following query was addressed to the *Ulster Journal of Archæology*, Vol. II., No. 3, April 1896, but remained unanswered: "The skull of Turlogh O'Carolan.—I saw it stated that at a sale of the antiquarian collection of the late James Glenny of Newry, in Belfast, March, 1887, a human skull said to be that of Turlogh O'Carolan was sold. Would some reader kindly state where that relic is now located, and what ground there is for the statement that it was the skull of the bard.—Owen Smyth." After a long and troublesome search in the month of May last, I heard from Mr. James Glenny that he got a present of the skull from Mr. Bloomfield, and that it was for many a day at the Glenville museum. It was sold by the executors to Mr. B. W. Montgomery, and there was a printed description attached to it, which possibly (he said) might be attached to it in its present place, No. 10 Masonic Lodge, Belfast. I wrote to Mr. Montgomery asking him could I see and examine it, and he kindly consented to bring it to his office, 20 Calendar Street, for my inspection. It is kept in a large box painted black with a projecting back in which there are two nail holes, evidently intended to secure the box to a wall after the fashion of a wall-pocket. The skull itself is in a fine state of preservation, but the lower jawbone is missing. Two teeth remain in the upper jawbone, the second counting from the back on the right, a molar, and the fifth on the left side, a premolar. The forehead or frontal bone is low and receding. The skull measures round the frontal and parietal bones $21\frac{1}{2}$ inches, and 12 inches from one external auditory meatus (ear) to the other. The palate measures $1\frac{3}{8}$ inches across. There are two holes, made by design or accident, one of which is over the right orbit towards the nose. This was the perforation caused to be made by the Hon. Thomas Dillon. Mr. Montgomery, though he did not know the story or the motive of the perforation, told me that there was a piece of string or ribbon through this hole when he purchased the skull. As I covered it with the piece of canvas in which it was enveloped, the thought involuntarily rose in my mind that M'Cabe the poet and harper—Carolan's life long friend—would have shrieked a wilder keen that his bones were thus scattered and would have pleaded passionately in his elegy for its restoration to Kilronan again.

"The circumstances," says Miss Brooke, "which gave rise to this elegy are striking, and extremely affecting." MacCabe had been an unusual length of time without seeing his friend, and went to pay him a visit. As he approached near the end of his journey, in passing by a churchyard, he was met by a peasant, of whom he inquired for Carolan. The peasant pointed to his grave and wept, MacCabe, shocked and astonished, was for some time unable to speak; his frame shook, his knees trembled, he had just power to totter to the grave of his friend, and then sunk to the ground. A flood of tears at last came to his relief; and still further to disburden his mind, he vented his anguish in the following lines. In the original they are simple and unadorned, but pathetic to a great degree. The conclusion of this elegy reminds us of Dr. Johnson's Epitaph, on Claude Phillips, the Welsh Musician:—

"Sleep undisturbed within this peaceful shrine,
Till angels wake thee with a note like thine."



CAROLAN.

THE CELEBRATED IRISH BARD.

In 1720 he went to Donass, in the Co. of Clare, the seat of Charles Massey, Dean of Limerick. Dean Massey wishing to retain some memorial of a man whose genius, and amiable manners, excited at once his admiration and esteem, caused this portrait to be painted by a Dutch artist, who was then in the neighbourhood. It continued in possession of the family until the death of the late General Massey, who prized it so highly, that he carried it with him wherever he went. Upon his death, in Paris, in 1780, the picture was brought back to Ireland; and, in 1809, was sold to the celebrated Walter Cox, editor and publisher of the *Irish Magazine*. Mr. Cox having afterwards presented it to Thomas Finn, Esq., of Carlow, that excellent and patriotic gentleman kindly communicated it to the writer, who expressed a desire to have it engraved and preserved as a national relic. With that view, he caused an accurate copy to be taken, which he presented to an ingenious Dublin artist, Mr. Martyn, on the sole condition that it should be well engraved. Mr. Martyn published his engraving in 1822, (of the same size as the original, which is painted on copper, about 8 inches by 6), and dedicated it to the Marquess Wellesley, then Lord Lieutenant of Ireland. George Petrie, Esq., of Dublin, whose acquaintance with the history and antiquities of this country, is, perhaps, only surpassed by his knowledge of the arts of painting and sculpture, in which he so eminently excels, thinks it probable that the original portrait was painted by Vander Hagen, a distinguished Dutch artist, who was, at that time, in Ireland (*Hardiman's Irish Minstrelsy*). The original was in possession of Sir Henry Marsh, Bart., M.D., in 1845. One of Martyn's line engravings is now in the National Gallery.



mo bhróin! mo mílleadó! mo éinnear 'r mo buaidóreamh tréat!
 Do céol-cruic mílir, san binnear, san ruaircear dán!
 Cía déanfar dícheor do'n gearrad na céol go buan,
 Or fíor, a caraid, sur leasadó tú a g-cómra éruadó?

Tréat éirgíóim air maidin, a' r' dearcaim an tír faoi éiad,
 Agus fúróim air na cnocaid, go b-fercim an tuib a n-iar,
 A dén-meic múiré! Furtas do m' éar a' r' iar!
 'S go n-déarhad loé folá, de amarc mo fúl do' d'aid!

A m' na gearadó! nác airdeac na currada é?
 Agus lúide dam air mo leabhad nác g-cotlann mo fúl dén néult!
 Táio panta deacrad dul trarna tre iar mo éleib;
 'S a tóirdealadaic uí gearballáin, 'r diombáio liom tú rinnte gearé!

Súróim-rí naomh Doiminic, Naomh Phairiar, a' r' naomh Clára,
 'S na h-itiomad naomh, faoi d'ódean na caérac neamhá,
 Fá fáilte tabairt o' anam tóirdealadaic ann a n-áru,
 'Sa liacé porc radíteamail do féinn pé air an g-cláirrig.*

The metrical translation by Furlong, though very good, does not fully bring out the pathetic sweet simplicity of the original;

Woe is my portion! unremitting woe!
 Idly and wildly in my grief I rave;
 Thy song, my Turlogh, shall be sung no more—
 Thro' festive halls no more thy strains shall flow:
 The trilling music of thy harp is o'er—
 The hand that wak'd it moulders in the grave.

I start at dawn—I mark the country's gloom—
 O'er the green hills a heavy cloud appears;
 Aid me, kind heaven, to bear my bitter doom,
 To check my murmurs, and restrain my tears.

Oh! gracious God! how lonely are my days,
 At night sleep comes not to these wearied eyes,
 Nor beams one hope my sinking heart to raise—
 In Turlogh's grave each hope that cheer'd me lies.

Oh! ye blest spirits, dwelling with your God,
 Hymning His praise as ages roll along,
 Receive my Turlogh in your bright abode,
 And bid him aid you in your sacred song.†

† Literally:—

My sorrow, my destruction, my sickness, and my trouble,
 Your sweet tuneless harp to be silent, to be without the joy of song.
 Who would add gladness to the lasting collection of song,
 'Tis true oh my friend that you are laid in the hard coffin.

When I rise in the morning and look at the country under mist,
 And sit on the hills, until I see darkness in the west,
 O Son of Mary! help me in my trial;
 The sight of my eyes are like pools of blood after you.

King of friends! is it not a strange fate
 That lying on my bed my eye sleeps not a wink?
 (With) the hard pains flitting across my breast,
 O Turlogh O'Carolan! it is misfortune to me, you to be stretched in the clay.

I pray St. Dominic, St. Francis and St. Clare,
 And all the saints in safety in the city of the saints
 A welcome give to Turlogh's soul in their dwelling,
 He who played the multitude of learned songs on the harp.

Carolan composed an elegy on MacCabe. The poetry is simple and unadorned and breathes the language of unaffected grief. Walker tells us of the incident that gave rise to it. "MacCabe met Carolan after a long absence, and, disguising his voice, he accosted Carolan as a stranger. In the course of conversation the dissembler insinuated that he had come from MacCabe's neighbourhood; on which Carolan eagerly inquired did he know one Charles MacCabe. 'Ὅτιο ἀίτηνε τράτ' ἀξάμ' ἀνι.' 'I once knew him,' replied MacCabe. 'How once; what do you mean by that?' says Carolan. 'I mean,' answered the wag, 'that this day week I was at his funeral.' Carolan shocked and moved by this melancholy news composed the elegy‡ on his friend, who, however, soon after, assumed his proper voice and rallied the good natured bard on his giving such a sincere proof of his affection for one who had so often made him the butt of his wit."

Carolan once put MacCabe into a sack at the public-house of a man named William Inglis, at Mohill, Co. Leitrim. The irate MacCabe addressed to him a caustic lampoon in revenge for this practical joke.§ A good translation is given by MacCall in his "Pulse of the Bards," p. 79. It affords an example of MacCabe's powers as a satirist:—

From Down to Galway, point me out the man
Who owns two horses and a field of flax,
Who says he hath not paid a music-tax
Each year to thee? For what, O Carolan?

For what, indeed? Whence come these rich rewards?
Is it that none like thee can smoke a pipe,
Or drink brown ale, or gin from berries ripe,
Or wine or whiskey, guile of all the bards!

Or anything? All draughts alike inspire!
All satisfy a tasteless, craving soul!
Let them but fill for thee a deep round bowl:
And noise will drown the strain, like smoke the fire!

What are thy laurels? Not a five groat fool
From Ballinrobe down to Ballashanny.
But thou hast overbrimmed his shallow penny
With planxty playing, measured not by rule!

What are thy laurels? Not an old grey dame
In Leitrim but hath given for jig or reel
Her outworn socks and broken comb of steel—
Behold, O Bard, thy spurs and crown of fame!

For such go harp thy music! they will see
A careful finger and a tuneful chord—
These be true judges, not the high-born lord,
Who gives good moidores for bad minstrelsy!

Miss Hull, in her text book of Irish Literature, says that Carolan was the "centre of a group of musicians and song writers, of whom Dall MacCuairt, Cahir MacCabe, Patrick MacAlindon and Peter O'Durnan all came from the Meath and Louth district. They poured forth songs on all occasions, a large number being amatory ditties, drinking songs, and satirical and personal pieces. None of them were men of education, and their verse is not of high merit, though occasionally a lament or a love-song of more than ordinary beauty is to be found among their voluminous productions."

‡ Hardiman, Vol. I., p. 94; and Petrie, *Ancient Irish Music*, new edit., 1022.

§ Petrie, *Ancient Music of Ireland*, old edit., p. 15.

I am sure if Miss Hull had seen the quantity and quality of the productions of the Oriel poets I have seen, she would have considerably modified the latter uncritical statement. I have no hesitation in saying that before many years have passed the poetry of Oriel will be recognized as second to none in Éire. But the great pity of it is so much has been for ever lost and destroyed. Patrick Jordan, of Tifferum, told me that only two or three years ago a large boxful of MSS. which were in his house were thrown out as useless. They were written by his father William Jordan, one of the best Irish scholars of his day. Some of his transcriptions are to be found among the late Monsignor O'Laverty's collection, part of which is now in St. Malachy's College, Belfast; among others a "metrical Life of Christ." The most of these MSS. were written by scribes in and about South Armagh and North Louth.

Mrs. Connellan, of Meigh, informed me that about forty years ago she used for lighting the fire the full of a large carpet bag of MSS. belonging to John O'Neill, an uncle of her husband's. She said the bag was a yard long and a yard and a half in depth, that some of the MSS. were the size of *turf-sods*! She also told me that John O'Neill recognized no better Irish scholar than himself only John O'Donovan, and so great was his admiration for this Titan that he used to pray for the success of his labours every night. And not very long ago Michael Bennett, of Ballykeel, a nephew of Art Bennett's, assured me that he had known as much as a large sackful of Art's MSS. to be sent away to England; "Aye," he said, "as much as a strong man could carry on his back." A daughter of Art's, who still lives in her father's house, saw him give the full of a handkerchief of his writings to his son when he was going to England. Space will not permit me to go into this matter as minutely as I would wish. Dall MacCuairt or MacCourt (Courtenay) was without doubt the greatest of this circle of poets of which Miss Hull speaks. He was also a harper. Hardiman (p. 51) tells us how he first met Carolan. "Tempo was the only house in the North that Carolan is said to have visited. During one of these visits Colonel Maguire contrived that he should be conveyed to the County of Louth, where the blind bard, MacCuairt, then resided. They were brought together without their knowledge. MacCuairt was considered the better poet—Carolan the better musician. After playing for some time on their harps, Carolan exclaimed, "Ír binn, bog, breasac a rinnear tú." "Your music is soft and sweet, but untrue." On which the other promptly replied, "Ír minic ro bidean an éirinne fein fearb," "Even truth itself is sometimes bitter." Alluding to his rival's performance, which, though correct, was not always sweet or pleasing to the ear. The bards soon recognized one another. On this occasion MacCuairt composed the "Welcome"; and the excellent northern poet, Pat Linden of the Fews, in the County of Armagh, who came up to see Carolan, wrote another pleasing poem to commemorate his visit to that part of Ireland." Hardiman gives this ode of Welcome first in that section of his book devoted to the remains of Carolan, with the following preface:—

"It was a good old custom, observed in former days, to introduce works of learning and genius by 'commendatory verses.' Shakespeare, Milton, Dryden, Pope, and other exalted names have not disdained to preface their productions with these passports to fame. The rhymes of honest Andrew Marvell, beginning:—"When I behold the poet blind yet bold," yet survive, and "generally precede *Paradise Lost*.

"In accordance with this laudable custom the ensuing ode is placed before the Remains of Carolan. It is the production of one of those men of genius with whom Ireland has at all times abounded, but who are as little known to the good people of England, or even to the would-be English of Ireland, as if they had never existed: because, "they were born Irishmen and men of genius," and wrote in a language rendered unfashionable by those acts which enjoined our ancestors to purify their 'upper lippen' with steele, to enable them to speke Englishe" with effect. This ode, in our opinion, exceeds even Marvell's rhymes, and bids fair to last as long. It will show the estimation in which he was held by his contemporaries. Envy, the old and natural infirmity of the poetic tribe, recoiled within itself in his presence; and his praises were resounded by his Brother Bards with the undissembled homage always paid to superior genius:

Dá míliún d'éas fáilte d'aoib
 O áruir Meadóda, inéan Coéad,ó,
 So fearann Oirísiail, Slánmair, Srian,
 Le 'r b'ionmhuin éúcta Conccolunn.

Dá mairéad Concéobair an-Éamain Máda,
 Dúir o-turur an-iar ní 'r b'aithead;
 Ní macfadó an líos-lóghmair air air,
 No so s-eréúctfáide Ulaó fá'n Maigneir.

Céitpe Néill Teamra na o-treap,
 Conn asur Corrmac cómhóear,
 Ní léisfeadó an Carmogail as aén
 O'fuit Adóim, déct as Aróirí.

Carbuncail Teamra na o-triad;
 Maigneir Ulaó na n-óearg-rciad;
 Oirpeur élainne Cátaóir ó óear,
 A'r méadóair na h-Éóirpa san cómmeap.

Seall céoil ón n-Ária n'óir
 So Toirdealbad anoir do ráimic;
 Bhuonhra na naoi Múra fá meap
 Do féalbuis air o-túir Bannarrur.

Sác duine feinnear fá a lúirdeann Srian,
 Ir dá n-áirmínn so muir o-Toirpian;
 O Toirdealbad do seib 'na láim,
 An-dóibnear, a n-óir 'r a n-áran.

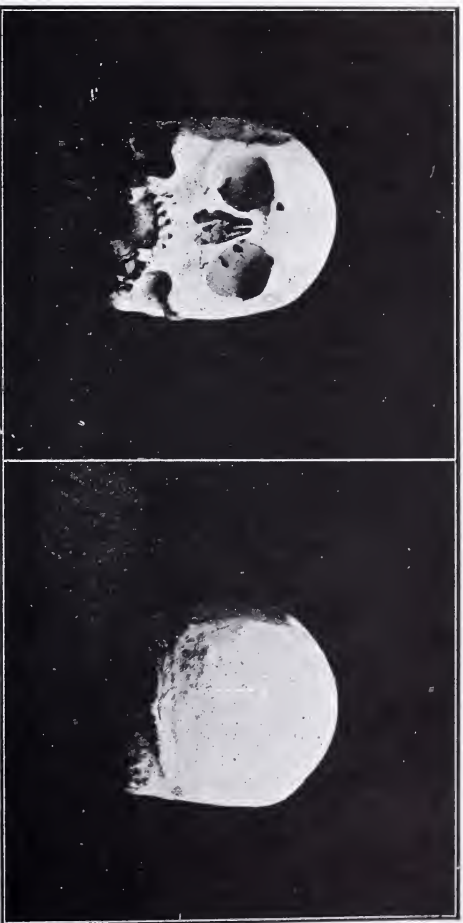
AN T-ABRÁN,

Ta an t'arán 'n a láim so bár má feinmho le céill
 Sác riolla o', á otus Adair na n-áráir o' Oillóim na o-teúo
 An cumadóir áro-ro fáruis an éruinne le céim,
 'S ba éubaid do fáilte bárr air dá míliún déuec,

Furlong made the following free translation of it :—

Oh ! millions of welcomes for thee,
 Chosen bard of the fair and free,
 From the mansion of Meave thou comest in pride
 To where Oriel's flow'ry fields spread wide.
 Dear to Cuchullin, that dreaded name,
 Bright and high in the rolls of fame.

COUNTY LOUTH ARCHEOLOGICAL JOURNAL.



SKULL OF CAROLAN THE BARD.



If Connor still in Emania reign'd
 Brilliant would be thy cheer,
 Long would thy sacred gem be retained,
 High priz'd and precious, and dear.
 All Ulster upon its beauty might gaze,
 And the land be bless'd by its scattering rays.

The four Nials of Tara's embattled pile,
 Con and Cormac of regal birth,
 Would not give up the prize, the pride of the Isle,
 To the proudest foe upon earth.
 Oh! glorious and great in the tented field
 Must the monarch be who might make them yield.

Rich jewel art thou of old Temor, of kings,
 Darling of Ulster of red red shields—
 Where's he who like thee can strike the strings?
 Where is the voice that such music yields?
 Bard of Clan Cahir, the race renown'd,
 Light of our isle, and the isles around.

The prize of harmony's sent from afar,
 My Turlogh that prize is thine,
 It comes from Apollo, the old world's star,
 The guide of the sacred Nine:
 And each bard that wanders o'er earth and sea
 Seems proud to learn new lays from thee.

Oh! yes! from thee, thou son of the song
 Full many a strain may they borrow,
 'Tis thine in their mirth to entrance the throng
 Or to soothe the lone heart of sorrow:
 Then welcome to Oriel's flowery fields,
 Thou darling of Ulster of red red shields.*

* Literally:—

Twelve million welcomes to thee
 From the dwelling of Maeve daughter of Eochy,
 To the pleasant waving plains of Oriel,
 That were famous by the deeds of Cuchullin.

If Conon lived in Emania
 Your journey would not be without pleasure,
 The healer of woe would not return
 Until Ulster would be first subdued by this conqueror.

The four Nials of Tara of the battle ranks,
 Conn and Cormac the comely,
 Would not surrender the prize to anyone
 Of Adam's race except the High-King.

Jewel of Tara of the Kings,
 Pride of Ulster of the red shields,
 Orpheus of Clan Cahir of the south,
 Golden rule of Europe without favours.

The prize of song from golden Asia
 To Turlogh now has come.
 Prince of the nine sacred Muses,
 You first ascended Parnassus.

Everyone who plays under the sun,
 Even to the places on the Tyhrrene sea,
 From Turlogh have learned their skill
 And their sweetness and gold and livelihood.

He will never want till death since he plays well;
 Every glint of sunshine the Father of grace gave to the master of the strings,
 This great master entranced the multitudes as he went
 It is only fitting to give him two million welcomes.

I found in a MS., written by Art Bennett, the following poem, which he says is the "Welcome" given by MacCuairt. There is a great difference between it and the "Welcome" given by Hardiman. Perhaps it was the poem composed by Patrick Linden on the occasion of Carolan's visit to this country:—

Imeain fáilte thúic mo thail a shruair corcear nac amhar
 A enir cumra ir aille d'pneact, do fíor-fuil uafal Carolan.
 Ir móir an rseim tu air leit Cún, so n'oeunair Dia da mairtin
 Aghair eigre na h'Éiríne oir, a tuile fíleibe na h' inleact.
 Spuit Sómna an da laim, do tograib luét eaplainge
 Ceata beaga na meoir maoré, a thaila uéca na n-airb-mú.
 Darb ceoil do mus so buain, riol eibir ón caoir éuaig
 So d-tainis an lias toghmair an do fíor fuil uafal Eireamun.
 Nil pheadan a nealadun shín, nac scanuibeas pé so fíor-bín
 No purt do naiglib do onóct, nac ríonán pé san doin loét.
 Fáilte thúic a Choirdealbhais, a shuir ríolbeas ro leanbhair
 A tobair ceoil ir fearr ríóis, da d-tainis air fíuasg Míleir.

AN T-ABRAN.

Ir claoir bhoir, rí ceoil do meoir bog bín
 Ir do fíar slóir, cruide móir do fíearn fíuasg Cún
 A leis óir ir fearr coir do ceatfaisg shín
 Fuar pmoir feoir o'n mus móir thúic fein san rún.

From afar I welcome thee my friend of the ruddy countenance,
 Fountain of most beautiful poetry, noble O'Carolan;
 A great ornament thou art to the country of Conn,
 May God preserve you long.
 You are the admiration of the bards of Erin
 With a genius like a mountain torrent,
 The streams of music from your hands would restore to health the sick,
 Little showers from fingers of soft touch, the favoured of the High King,
 Your song is choice and rare, true descendant of Heber from the North,
 Since came this brilliant physician of the true princely blood of Eremon
 There is not a piece of his pleasant art but he sings sweet and true,
 Not a tune from morn till eve but he plays without fault;
 Welcome to you Turlogh of the cheerful, innocent countenance,
 Fountain of the truest song that came among the Milesians.

(THE VERSICLE OR COMBINATION).

It is the soul of fairy music you play softly and sweetly,
 It is the richness of your voice? Great heart of the race of Conn
 Who bequeathed a golden legacy of rich testimony
 You got as all know the first jewel of the High King for yourself.

It would be very interesting to know where or how Art Bennett got this poem. I had intended to give another poem and translation on Carolan, but the space at my disposal would not allow me. This poem is found in a book of Ruairíe mic Dáiríada, p. 35. It was written by Sean Ó'Sáorá. MacDermott calls it an elegy, though it was written before O'Carolan's death. It consists of 80 lines and is the finest poem I have yet seen on the harper. It has been published by the *Gaelic Journal*, No. 176. Is it not a great pity that Carolan's works in music and poetry have not been collected and published. He is said to have composed over 200 airs and to have put words to almost the whole of them. I believe it would

now be difficult to collect more than the half of his poetry. Hardiman gives the names of a large number of the airs. The spirit of Irish song breathes through his music, and his name on this account will be great and glorious while the Gael lives in the "green lands of Conn and Owen."

What is almost a certainty the skull of the blind genius should be regarded as one of our national treasures just as the skull of Haydn is preserved in Vienna as a national treasure of Austria. When the remains of the great master were being removed by Prince Esterhazy from the church near his own house to the parish church of Eisenstadt the skull was found to be stolen. It was afterwards recovered and sent to Vienna. An effort should be made to acquire for the National Museum the shell in which floated those haunting melodies which will continue to delight Eire throughout the ages, and, perhaps, ideas for which he sought utterance in vain even in the language of music.

L. DONNELLAN, C.C.



"From the reliable testimony of the laws one can see that even in those remote times (the period of Cuchulainn) the population of Ireland was equal to what it is to-day, and that for the mass of the people the standard of comfort was considerably higher.—*Standish O'Grady*.

Danish Louth.



THE system of government in ancient Ireland was one of wheels within wheels. The Ard-righ had nominal authority over the five provincial kings. The provinces, in their turn, were made up of territories, over each of which ruled a sub-king. These territories were subdivided into lots containing about as much land as a modern barony and governed by chiefs or lords. Lastly, the different tribes, three or four of which would probably have fitted into a modern parish, had each their own chief.

The territory of Oirghialla, in which stood Louth, or Magh Muirtheimhne (Ma Murhevne) as it was then called, extended from Enniskillen to the sea at Drogheda. This territory was ruled by the chief of Oriors in Armagh who drew tribute, when he could get it, from all the other chiefs in the territory, and, in turn, paid tribute to the king of Ulster. Magh Muirtheimhne itself was made up of three smaller districts, Ard-Ciannachta or Ferrard; Conaille Muirtheimhne, comprising the present baronies of Ardee, Louth, and Upper Dundalk; and Cuailgne or Cooley. The inhabitants of Ard-Ciannachta were called the Ciannachta, those of Conaille Muirtheimhne were called the Conaille, and those of Cuailgne the Ui Meith. Over each of these districts ruled chiefs who were tributary to the ruler of Oirghialla. Bordering on County Louth were the district of the Ui Eathach or Iveagh on the opposite side of Carlingford Lough in the territory of Ulidia, the district of Farney in County Monaghan, and the district of Breagh or North Meath. In addition to the princes, the abbots of monasteries had also a good deal of temporal authority. At the beginning of the ninth century, before the arrival of the Danes, there were almost a score of monasteries in the County—Monasterboice, Louth, Dromiskin, Clonkeen, Clonkeehan, Killany, Clonmore, Doire-disirt-Dachonna or Dysart, Dromin, Linn Duachaill or Annagasson, Lann-leire or Dunleer, Killclogher at Clogherhead, Rooskey near Carlingford, Killanche or Ashville, Drumshallon, Drumcar, Termonfeckin, Tullyallen, and Killansnaw near Omeath. How these fared at the hands of the Danes we shall see in the course of the paper.

At the beginning of the eighth century, Oirghialla was ruled by a king called Cumasgach; Spelan was chief of Conaille Muirtheimhne, Flann of Ard Ciannachta, and Maelduin MacGormley was chief of Cuailgne. Spelan's father, Sluaigheadhaigh or Slowey, had also been king, but in the interval between the two reigns the latter's brother, Feehan, had ruled for three years. A tabulated list of chiefs with the length of their reigns will be found at the end of the paper.

The internal feuds of the Irish princes and chiefs contributed very much to the success of the Danish invasion, and, unfortunately, the chiefs of County Louth were no exceptions in this matter. During the whole period that the Danes were oppressing the Irish an old feud was kept up between the Conailli and their neighbours of Iveagh across Carlingford Lough. In the reign of Slowey a very bloody battle was fought between them, and resulted in a great slaughter of the Conailli. Between the Ciannachta and their neighbours of Breagh disputes were very common. A feud which began about 811 was kept up with great bitterness for more than eight years. In 812 a battle was fought in which large numbers of the Ciannachta, including Tuathal, who had succeeded Flann as chief, were slain. Cumasgach, Flann's brother, thought he should have succeeded, but was passed over in favour of Cumasgach son of Tuathal. The disappointed candidate joined the Bregians, and in 820 the combined forces inflicted another defeat on the Ciannachta at Carnconain. Other cases of dissensions among the Irish chiefs will be mentioned in the course of the paper. I thought it well to set down these few preliminary remarks before beginning the main subject.

The attack made by the Danes upon Ireland was only part of a general movement southwards of the northern races. They were not so civilized as the peoples whom they conquered, they were cruel in battle and always treated the conquered races harshly. But they were a brave courageous people, well-trained in all that pertained to fighting, not unskilled in diplomacy, and never afraid to start out on long expeditions over seas entirely unknown to them. Their own countries were poor and barren with rapidly increasing populations, and, as a natural result, the exodus to more southern regions began. Among those who settled in Ireland two classes are to be distinguished—the Finnghoill or Fair-haired Foreigners, natives of Norway, and the Dubhghoill, or Black Foreigners, natives of Denmark. The Finnghoill arrived about the end of the eighth century, the Dubhghoill did not make their appearance until the middle of the ninth. They hated each other even more than they hated the Irish, and, in the struggle for supremacy which resulted, the deciding battle, as we shall see, was fought off our own coast, in Dundalk Bay and Carlingford Lough.

In the times during which the Danes had dealings with Ireland, two periods may be distinguished. The first extends from their arrival until about A.D. 832. During this period they never tried to make settlements nor had they any political programme. They were just piratical robbers, whose chief prey were schools, monasteries and churches. The second period dates from the arrival of Turgesius. This leader, the most capable whom the Danes had yet found, formed the plan of permanently conquering the country, and, owing as much to the dissensions of the native princes as to the bravery of the Danes, temporarily succeeded.

The Danes first landed in Ireland in the year 795, but until the year 829 we do not find that they troubled the Louth people. That year they ravaged all Louth, and carried with them to their ships the chief of Conaille Muirtheimhne, Maelbrighde, son and successor of Spelan, and his brother Conannan. Maelbrighde must have been ransomed soon after, for in 838 we again find him ruling the Conailli. The following year these same Danes burned all the churches in Ard Ciannachta, plundered the abbeys of Louth, Omeath and Mucsnamh (Castleblayney), and rifled the shrine of St. Adamnan in Donaghmoyne. In 833 and 834 they plundered the abbeys of Slane, Fennor and Dromin.

About the year 833 they commenced the policy of establishing permanent settlements and naval stations in Ireland. As might be expected, both from its position and from the suitability of its bays, Louth played a good part in their operations.

In 836 a fleet of thirty ships took up its station on the Boyne and ravaged Meath. In 838 they established a naval station at Lough Neagh, which overawed the Northern princes and plundered, amongst others, the monastery of Louth. In the year 841 they selected Carlingford Lough, or Cuan Snamh Aighneach, as it was then called, for their chief naval station, and at the same time decided to set up a fortress at Linn duachail—the present Pass of Lynns—at Annagasson. As a preliminary, they destroyed monasteries at both these places. In the present townland of Cornamucklagh in Omeath stood the old monastery of Killansnamh *—“The Church of the Swimming-place.” When the Danes arrived, the abbot, luckily for himself, happened to be away, but all the other monks were slaughtered. In Annagasson, at the Pass of Lynns, stood an old monastery, founded centuries before by St. Colman. The monks had warning of the approach of the Danes, and all escaped except the old abbot Comman, who, too feeble to get away in time,

* It stood just opposite Narrowwater Castle on a plot of ground now occupied by a larch plantation. Seventy years ago some remains of the abbey were still to be seen, and in the graveyard beside it, it was customary to inter unbaptized infants and the unidentified remains of persons drowned in the Lough.

was captured. There is a tradition that he was roasted on a gridiron, and the Annals of Ulster, who place the event at 842, say that several recreant Irish took part in the atrocious deed. Later on in the year two more fleets arrived, one in the Boyne, the other to augment those already at Annagasson. It would be impossible to describe all that the people of Louth must have suffered between 840 and 850. The Annals contain nothing but accounts of massacres and burnings during those ten years.* Conaille Muirthemhne suffered more than the other districts of the county. The chief Maclbrighde, of whom we have already spoken, had to retire altogether, and he died in a monastery about the year 867. The people of Cianachta offered more resistance. In 846, with the help of the men of North Meath, under the combined leadership of Tighearna, prince of Lagore, they inflicted a very sharp defeat on the Danes at Dysart in Louth. The following year the men of Ciannachta helped Tighearna to plunder Dublin, which some years previously had been captured by the Danes. Cinaedh was chief of the Ciannachta at this time. Malachy the high king joined the alliance which thereupon became too formidable for the Danes. Danish diplomacy was brought into play and Cinaedh was detached. In 848 the men of Ciannachta, through the perfidy of their king, found themselves allied with the foreigners against their former allies. They helped the foreigners to ravage all Malachy's territory, to plunder Lagore—Tighernach's stronghold—and to burn the oratory of Treoit in Co. Meath. In 849 Cinaedh got his reward. Cut off from the main army he was captured by the combined forces of Malachy and Tighernach. Tying him up in a sack, they threw him into the river Nanny, and some days later his putrified body was cast up on the borders of his own territory.

About the year 849 the Finnghoill foreigners got something to divert their attention from the Irish. In that year the Dubhghoill arrived, and they made up their minds they had just as good a right to the spoil as their Finnghoill brethren. A great many of these Dubhghoill evidently were Christians. After driving the Finnghoill out of Dublin, they turned their attention to the settlements in County Louth. In 850 a very hard battle was fought between them at Annagasson, as a result of which the Finnghoill lost all their possessions and their ships. The next year, 851, the Finnghoill attempted to regain possession of all that they had lost. Setting out from Norway with seventy ships, their two leaders Iargno and Iain entered Carlingford Lough and Dundalk Bay. A bloody battle ensued, and, as a result of the first day's fighting, the Finnghoill were enabled to land a large force. On the morning of the second day, Horm, leader of the Dubhghoill, having assembled his men, delivered to them a spirited oration. Amongst other advice he told them to put themselves under the protection of St. Patrick, whose shrine the Finnghoill had dishonoured, to pray to him fervently and to promise him honourable alms in return for victory. Immediately the fight was renewed. The Finnghoill were now in a stronger position than the day before, and, in addition, they had the assistance of Matodan, king of Ulidia or Co. Down. The sea forces were led by Iargno, and the land forces by him and Matodan. For three days the battle was fought vigorously, but after three thousand of their men had been slain the Finnghoill gave way. The victorious Dubhghoill entered their opponents' camp, seized all their property and captured their ships. The power of the Finnghoill in Ireland was broken, but they lingered on for some time longer. In 861 scattered bands of them broke open the caves of Knowth, Dowth and Newgrange.

The Dubhghoill were not altogether so cruel to the Irish as the Finnghoill had been, but they were bad enough. Their object was not so much to massacre

* I believe that this is the period which best accounts for the existence of the caves and the flat-topped mounds in Ireland. From their formation obviously both were erected as places of temporary refuge, and they are numerous in those districts in which are known that the Danes had encampments. County Louth is almost honeycombed with subterranean passages.

the Irish as to make them tributary. The Irish, by their dissensions, gave them every chance. In 849, when the Conailli should have been taking advantage of the war between the Finnghoill and the Dubhghoill to wipe out both parties, they employed their newly-found leisure in sending an expedition against Caireall Mac Ruadhrach lord of Dartrey. The expedition was successful and Caireall was slain near his residence on the banks of Lough Ooney at Smithborough. The Ciannachta were not so bad. In the year 851, headed by their king Muiredhaigh or Murray, they inflicted two serious defeats on the Dubhghoill. In the following year, 852, Olaf came over from Denmark as king of all the foreigners in Ireland. He established his headquarters at Annagasson, and until his death in 891 he made matters hot for the Irish. He subjected the Conailli and made Gairbhith or Garvey, son of the old king Maelbrihte, pay heavy tribute. His great opponent was the Ard-righ, Malachy, one of whose chief allies in the struggle was the young chief of Ard-Ciannachta, Flann son of Conaing. For a number of years they successfully opposed Olaf, but Danish diplomacy again prevailed. In 858 Aedh Finnliath, tanist of Ireland fell out with Malachy, and Flann sided with him. Olaf adroitly managed to ally himself with the two rebellious chiefs. The allies gave Malachy great trouble and ravaged Meath. In 861, on the death of Malachy, Aedh-Finnliath succeeded, and he soon found it necessary not only to give up his Danish alliance but to take the field against them. Marching into Louth, he was joined by Flann, and they inflicted a crushing defeat on Olaf. The advantages of this victory were lost soon after, owing to Niall and Flann quarrelling. The latter, through spite, again joined the Danes. In 866 a bloody battle was fought at Killineer near Drogheda; the allied Irish and foreigners were defeated, and Flann himself was slain. He appears to have been a brave courageous chief and a good general, but he did not see clearly that the issue was one between the Irish and the invaders, and he too often allowed the wily Olaf to play him off against other Irishmen. Cinaedh son of Maelruanagh succeeded to the chieftom of Ard-Ciannachta, but lived only a few months. Cumascach, son of Flann's predecessor Muiredhaigh, was next chief, and Flann's son Conaing was made tanist. The same year (867) the old chief Maelbrihte who had been driven out by the Finnghoill in 837 and who had since lived in a monastery, died. In 840 his son Garvey had managed to get some authority, but was forced to pay heavy tribute to the Dubhghoill. In spite of this he found time to keep up the old feud between the Conailli and the people of Iveagh, and in 875 lost his life in the battle with them. His brother and successor Gibhleacan* kept the feud going. In 879 he inflicted a crushing defeat on the Iveagh people, and again in 886 he defeated them and slew their king Hanvey. Gibhleacan was succeeded in 886 by his nephew Maelmordha, but after a reign of three months the latter was beheaded by Ceallach Mac Flannagem, a neighbouring prince. His brother Conghalach succeeded, and his son Garvey was appointed tanist. These doings of the Irish chiefs at a time when united together they should have been presenting a bold front to the enemy do not make pleasant reading. In Ard-Ciannachta too they had their quarrels about this time, and in 881 the young tanist, Conaing, a youth of great promise, was killed in a feud. This same year (881) the over-lord of Louth, Maelpadraig king of Oirghialla, was slain by his own tribe, the Airtheara in County Armagh.

About the year 891 the Conailli roused themselves. Evidently the Danish tax had become too heavy. Taking the foreigners unawares, they slaughtered over eight hundred of them (891). Among those who perished was Olaf himself. He had been a very astute ruler, and for over forty years had governed the Danes of Ireland with great success. But fighting their fellow-Irish was apparently a more pleasant task for the Conailli than fighting the Danes. Having got free from

* "The ragged king."

the Danish tax, they immediately revived the old feud with the people of Iveagh. The latter, in 894, inflicted a severe defeat on their adversaries. In 904 the Conailli sent an expedition into North Meath, defeated the Bregians and slew the tanist of Breagh and his brother. To crown all, in 907, an internal dissension commenced between Conghallach the chief of Conaill and Garvey the tanist, which was destined to have fatal results. Garvey resided in the abbey of Dromiskin, and one evening in the spring of 908, Conghallach had the monastery surrounded. In the fight which ensued, both Garvey and the abbot, Murray MacCormack, were slain. The people, horrified at this, rose in revolt and killed Conghallach. He was succeeded by Garvey's son Domhnall, who was killed in 910 at the battle of Crossakeel while assisting the Ulidians against the Meathmen. The next chief, Maelbrihte son of Gibhleacan, lost his life in 911 fighting his hereditary enemies the people of Iveagh. He was succeeded by Conghalach's son Spelan, who in 921 also lost his life in a feud. The Ciannachta, too, were having their own feuds during this time. In 881 the young tanist Flann lost his life in battle with the Meathmen. In 891 the chief Cumascach was slain by the Ulidians. In 911 the people refused to pay tribute to the Ard-righ Flann. With a large army he invaded their territory, but does not seem to have made much of it. Flann himself was slain by the Danes in 917. His successor, Donchadh, in the first year of his reign made an alliance with the Ciannachta against the Danes. The allied armies gained a decisive victory over the Danes at Tigh-mac-nEathach in Ferrard. The Danes had got fresh auxiliaries and supplies from Denmark in 916, and they felt the defeat very sorely. From this time forward a better spirit animated the Irish. In 921 the Danes again became active. They ravaged Ferrard and plundered the abbey of Dunleer. But just at this time the Irish got a leader about whose genius and heroism all the annals are agreed—a man whose prowess earned for him the title of "Hector of the West"—Muirchertach MacNeill, tanist of Ireland. Contemporary with him lived another leader whose bravery cannot be denied, but whose patriotism on several occasions may be called in question—Callachan of Cashel. The first mention of Muirchertach in the annals tells how he intercepted some of the Danes of Carlingford Lough when they were returning from a raid on the old abbey of Killeavy at the base of Sliabh Gullion. In the beginning of 928 he attacked them in their stronghold of Carlingford Lough, defeated them, and drove them out. On the 28th December of the same year he attacked the settlement at Annagasson. At one of the bridges over the Dee, near Annagasson—the Bridge of Clonnacruimthir—the Danes suffered a crushing defeat. Their three leaders, Albdann, son of Godfrey, king of the Danes of Ireland, Aufer and Roilt, along with 800 men, were slain. Next day the whole Danish navy in Dundalk Bay was captured. The portion of the Danish army that escaped after the battle were shut up and besieged at Athcruithne near Ardee, until relieved by Godfrey himself, and, even then, they only managed to escape, with great loss, through Meath to Dublin. As a result of these defeats the Irish annals have all the following short but pregnant entry:—"The foreigners of Linn duachaill left Ireland." This marks the clearing of the Danish settlements out of County Louth, and henceforth whenever they are mentioned in connection with the county it is to be understood that they were only plundering parties belonging to other settlements. In the year 939 Muirchertach made his famous circuit of Ireland. His camping places in County Louth were at Annagasson and Drogheda, and we may be sure that on this occasion he quenched any sparks of Danish power that may have remained. Still, roving parties of the Danes often entered Louth from Meath at Ardee and did great harm. In these expeditions they found the island of Inismocht near Ardee a convenient camping ground. It was, at that time, surrounded on all sides by water, and in the year 900 St. Mochta MacCearnaghan thought it a very safe place in which to build a monastery. In the winter of 939

they occupied it, and again in 940 they crossed on the ice and plundered the monastery. They again entered Louth in 942 under the command of Blacar son of Godfrey. Muirchertach intercepted them at Ardee. The battle went against the Irish chief, and, on March 26th, true to the last to the cause for which he had so bravely laboured, he fell, fighting bravely.

In 954 a great naval battle was fought in Dundalk Bay between the Munster fleet and the Danish fleet. None of the County Louth people took part in this fight, the object of which was to effect the liberation of Callaghan king of Cashel. The Danes were literally slaughtered and lost their three great leaders—Tor, Sitric, and Magnus. In 960 Conaille was plundered by the fleet of Olaf king of the Danes. In 968 they again entered Louth and seized the monasteries of Dromiskin, Louth, Monasterboice and Dunleer, but were soon driven out by the Ard-righ Domhnall and his son Muirchertach. In this foray they slew 400 people who had taken refuge in the abbey of Dunleer. Between that year and the year 1014, when they were so signally defeated at Clontarf, we find no more mention of their doings in County Louth.

Of the twenty abbeys that had flourished in Louth before the arrival of the Danes not more than five existed at the close of the ninth century, and even these had been plundered and burnt many times over.

As a result of the long settlement of the Danes in County Louth many of the principal family names of the County are of Danish origin. Examples of these are Blacker, Crosby, Crossan, Dromgoole, MacAuliffe (Olaf), MacKittrick (Sitric), MacKeever, MacIvor, Plunkett, Soraghan, and Taaffe.

TABLE OF KINGS AND CHIEFS

OF									
EIRINN	OIRGHIALLA		CONAILLE MUIRTHEMHNE		ARD CIANNACHTA		OMEATH		
<i>Ard-righ</i>	A.D.	<i>King</i>	A.D.	<i>Chief</i>	A.D.	<i>Chief</i>	A.D.	<i>Chief</i>	A.D.
		Colla da Crioch	—						
		Felim	—						
		Cruinn	—	Uaircridhe Ua Oisene, died	686			Artrach	—
		Loite	—	Awley MacCasey	736			Murray	—
		Colga, died	520	Foidmeann MacFallach	747	Dubhdainbher, d.	686	Hanratty	—
		Cairbre †	560	Uargal	760	Aenghus	750	Flathrigh	750
		Beg Mac Cooney	594	Slowey	784	Murray I.	774		
		Duvdun	598	Spelan I.	822	Ceallach	786		
		Aedh	606	Maelbrihte I.	867	Flann	807		
Niall Frossach	766	Maelodhar	636	Garvey I.	875	Doughall	812		
Hugh Oirdnighe	791-823	Donnchadh	675	Gibhleacan (the ragged king)	886	Cumasach I.	820	Maelduin	824
Concubhar	832	Maelforthataigh	695	Maelmordha	887	Donchadh	828	MacGormley	—
Niall Caille	845	Cumasach	825	Conghallach	906	Cumasach II.	818		
Malachi I.	863	Godfrey	835	Domhnall	910	Cinaith	849		
Aedh Finliath	878	Fogartach	850	Maelbrihte II.	911	Murray II.	853		
Flann	916	Maelcaurarda	851	Spelan II.	921	Flann	866		
Niall Glundubh	919	Conghalach	874	Croinghilla	935	Cineadh	867		
Donnchadh	944	Maelpadraig	882	Maceitigh	949	Cumasach III.	892		
Conghalach	954	Maelcraoibhe	917	Matudan	995	Innerge	953		
Domhnall	980	Fogartach	947	Gillachrist	998	Tadhg	974		
Malachi II.	999								
Brian	1002-1014								

† Cairbre King of Oirghialla was the ancestor of the MacMahons of Farney.

AUTHORITIES USED :—

Four Masters—Annals of Ulster—Trias Thaumaturga, Colgan—Father MacCanna's Itinerary—Wars of the Gael and Gall, Todd—Archdall—Louth Letters in R.I.A.—Various articles in Columban Record—"ἱστορικὸν καὶ ζῳογραφικόν"—Kilkenny Archæological Journal—Book of Leinster—and O'Donovan's "Battle of Magh Lath," from Yellow Book of Lecan.

τοπικὸν π. καὶ μυθολογίας



Words and Music (traditional) of Ūr Cille Creagan.



ART MACCOOEY was bard to the O'Neills of Drumraeva ; the O'Neills are gone, Drumraeva is a heap of stones, but Art MacCooey is still remembered. His "monument more enduring than bronze" is Ūr Cille Creagan. This beautiful song found a home in the hearts of the people; men sang it in the fields, girls sang it in the cottage, twilight and mountain mists were filled with it when lusty herd-boys drove the cattle home. To-day not a singer of the sean-Gaadhil from Farney to Omeath but numbers it in his repertoire. This is not to be wondered at ; the poet sang the soul of the nation. The eighteenth century was for the Irish a period of resignation, helpless, cheerless and unbroken even by one short day of hope, and so when Art MacCooey sang of a mystic land, a bright land of promise where no Gall had set foot, where the darts of clan-William's scorn could not reach, the people yielded to the message. The land of the poet's vision could have been to them hardly less real, less attainable than the realities they had vainly striven for. From a national standpoint Ūr Cille Creagan is a song of despair, not a passionate despair, but the despair of a people who had unstrung their harps and sat down by the waters of Babylon to weep.

Many translations of it have appeared in English. Amongst the people a ballad version known as "The Indulgence of Creggan" had a great vogue. In literary circles it reappeared, from the gifted mind of Sir Samuel Ferguson as "The Fairy Land of Promise" and again in a more literal casting, in a small volume of "Poems and Essays," by George Harley Kirk (published by Fowler, Dublin, 1863). No doubt Mr. Kirk will be pleased to see in a journal of archæology for Co. Louth the original of his "Near the Clay of Creggan's Church," published by him forty years before our Society was thought of.

The version which we give here is that published by the Ossianic Society (vol. II.) and the variants given below are taken from MSS. which have been placed at our disposal.

Úir Cille Creagán.¹

As úir Cille Creagán 'reath cothail mé 'muair faoi bhróin
'S le h-eirigh na martha éanaic ainmí fa mo 'dein le pó²
bí ghuair³ gír-úaire 'ci,⁴ 'r laintí 'na ciab mar óir
b'é doibneap⁵ an doimain beic as aithre air an muogán ós.⁶

AN T-SIÓTOS.

A fial-éir éarctannaig ná caitear tura a n-galraig⁷ bhróin
Aét eirigh⁸ so tairéir ír tar^{7a} liomra riari 'ra mó⁹;
So tír-úear an gailaí⁸ ná bfuair gail an céad⁹ réim so foill
Seabair¹⁰ doibneap air h-allaí⁸ do 'd' mealla le rianra ceoil

AN BÁRD.

A muogán¹¹ mílir an tú Helen fó 'r treaghadh ríóis¹²
Nó 'n do¹³ naoi mna deara bairnarruir tú bí deunta 'scló¹³ scló,
Soire 'n¹⁴ tír 'raghrinne ar h-oilead tu, a reult san ceó
le 'r mian leat mo ramuil-re beic cogairnaí¹⁴ leat riari 'ra mó¹⁵?

AN T-SIÓTOS.

Ná fíarair¹⁶ díom ceir, óir ní cothlum ar an taob-¹⁶ra do'n mboinn
Aét ír naoi¹⁵ beag leimí mé a h-oilead le taob¹⁶ ghrinne óis;
A mbuirgín¹⁶ ceart an n-ollam bim so follur as durgad an ceoil
Bim¹⁷ traenána as Teamáir ír ar maruin le taob¹⁷ tír-eogán!

AN BÁRD.

Ní dúltain¹⁸ do cuiréad air a ghrinnean na Ríog do'n óir
Aét gur cláiréa liom ríarúin¹⁹ ó m' éara tá ra tír so foill
An céil' úo a meallar le m' gailaí¹⁸ trá bí rí ós
Da tceirginn anoir í, nar b fíorac dam so mbead rí 'mbrón

1.—Úir-cille an Creagán.

2.—Also le póis.

3.—Óir-ghuair gairéa; also óir-ghuair muar cor uiré.

4.—Also uiré.

5.—'S gur b'é iocfláinte an doimain.

6.—Also óis.

7.—i-neultair.

7a.—Asur arghuig liom.

8.—na ngeallamain; also na meala.

9.—ná bfuair gaila inné réim so foill.

10.—Asur doibneap ar éallairí¹⁰ do mo meallad-¹⁰ra le rianraí¹⁰ ceoil.

11.—A fíora-dean mílir, and a muogán úear mílir.

12.—Helen atá at-eirge beo.

13.—De na naoi mnairí.

14.—Cao tír iní an.

15.—Ír muogán beag, and ír uan boét.

16.—i oíom-ríogí¹⁶ na n-ollamain.

17.—Da mbéinn ran oíche aise Teamáir, béinn ar maruin ar élarí tír-eogán.

18.—Also ní dúltamain.

19.—Sgaráimint le mo éaraí.

AN TSÍOCHOS.

'S é fáoilim naé capairt ōuit maireann²⁰ do o' gáoltaib beo
 Táir²¹ san eirdeam, san earram acó arpaioeac baot san uóis
 naé m' fearr ōuit real tamuill le ainoir na nolaioit-fóit²² óir
 nó 'n tír a beit fonomáó fo gac maðan a nōein tú céoil

AN BÁRTO.

'S é mo gheir-goin teinnir gur tēarōa uaimn gaoitil Tír-eoḡain
 'S gō²³ bfuil oisre an fēaḡa san reḡar faoi lias o' ar gcóir;
 ḡeaḡa ḡlan-ōaite néil fparais naé ōtreiḡeac²⁴ céol
 Ir cúirfeac eirdeam fo nolluic ar na h-ollaim biaōa²⁵ ḡeile ōoib.

AN TSÍOCHOS.

O tēaḡōam na tēaḡa²⁶ rin an léruim 'r fopaoir! 'ra bōinn
 Slóct mīleac²⁷ na bflait beapāó farḡaó do gac ōruis san ḡleo;
 naé m' fearr ōuit 'r na liopāib ḡsur mire leō taoib gac nōin
 ná raigōe clann ōhilly beit tollam faoi o' éroide ḡo deo?²⁸

AN BÁRTO.

A mōḡain mīlir ma 'r cineamāin ōuit mé map rōr
 Tabair leaḡra 'sur ḡeallac pul fa ōtēiḡim leat riap 'ra móo
 na eaḡam fo'n tSeannaimn, a ōTír-mānāin nó ra nēirte mōir
 ḡurab ḡcill³² cūbapēa an éreaḡain leaḡfar mé a ḡrē faoi fōo.

The following is Ferguson's not less beautiful rendering :—

THE FAIRY LAND OF PROMISE.

On the clay of Creggan churchyard I slept all the night in woe,
 With the rise of morn, a maiden came and kissed me, bending low;
 Her cheeks had the blush of beauty, her tresses the golden sheen,
 'T was the world's delight to gaze on the face of that fair young queen.

"O true heart," she said, "and constant; consume not in grief for aye,
 But arise and make ready swiftly, and come to the west away;
 In that Fair Land of Promise strangers rule o'er no sea nor shore,
 And the sweetness of fairy music shall entrance thee for evermore."

"Not for all the gold that monarchs could heap on the round of earth
 Would I stay when you seek me, princess!—but this lone land of my birth
 Keeps yet on its hills some kindred my heart would be loath to leave,
 And the bride that in youth I wedded, were I gone, would, it maybe, grieve."

20.—Also a mairear ue.

21.—Óir táir maobtaró, bōct, bapraioeac, baot san uóis.

22.—ná maot-émaob meór.

23.—ḡsur oisre an f' . . . lias naé cóir.

24.—nar ōtreiḡeac.

25.—beac ḡs weilleaó ōó.

26.—na tēaḡanna bí i nēacōruim, ir fapaoir fá'n mōoinn.

27.—íre na flata a beapāó . . . ḡac ōraoi . . .

28.—Also ḡo deóir.

29.—A mōḡain ōear, mīlir . . .

30.—ir ḡeallac ōom ar maroin pul ma . . .

31.—Also i ḡCmē-mānnaim.

32.— . . . ḡs ḡaeóil cūmra . . .

Úin Chille Creagáin

From the Singing of
Siobhán Ní Murcháda

(Susan Murphy), Upper Foughal.

In moderate time.

The musical score is written for piano and voice. It consists of eight systems of staves. Each system has a vocal line in the upper staff and a piano accompaniment in the lower staff. The key signature is one flat (B-flat), and the time signature is 4/4. The score includes various musical notations such as notes, rests, accidentals, and dynamic markings like 'f' (forte) and 'p' (piano). The piece concludes with a double bar line and repeat signs in the final system.



"Methinks that, of all thy kindred, no friend hast thou living now,—
None speaks but to deride thee, none grieves for thy stricken brow;
No hand goes to clasp a comrade's, no eyes to look into thine—
Why tarry in snows of sorrow, when I call to a life divine?"

"Ah, my anguish, my wound! we've lost them, the Gael of our true Tyrone,
And the Heir of the Fews, unhonoured, sleep under the cold grey stone;
Brave branches of Niall Frasach, whose delight were the lays of old,
Whose hearts gave the minstrels welcome, whose hands gave the poets gold!"

"Since at Aughrin all were vanquished, and the Boyne—alas, my woe!
And fallen the great Milesians, and every chieftain low,—
Were 't not better to fairy fortress to flee, in our love, away,
Than to suffer Clan William's* arrows in thy torn heart every day."

"One pledge I shall ask you only, one promise, O queen divine;
And then I will follow faithful,—still follow each step of thine,—
Should I die in some far-off country, in our wanderings east and west,
In the fragrant clay of Creggan, let my weary heart have rest."

The air here given was taken down directly from the singing of Mrs. Susan Murphy, of Foughal, Dromintee; but as she sang it in a rather "unsingable" key it was thought better to put it in the present one. I hope also the harmony I have ventured to add will make it more acceptable to the many whose ears are not yet attuned to the sweet simplicity of our old airs. The air is left untouched in the treble.

After I took down this version from the singing of Mrs. Murphy, I came across another version in Petrie's *Ancient Irish Music* (New Ed., No. 1579). Petrie got it from a J. Tighe, and he says it is a "County of Louth" air. Sir C. V. Stanford remarks that the phonetic English title to this air is written thus "Un Killan Creggam." There is a great difference between the two versions, which, after all, is what one would expect. At page x of his introduction Petrie says, "The result of my experience as a collector of our melodies is, that I rarely if ever obtained two settings of an unpublished air that were strictly the same, though in some instances I have got as many as fifty notations of one melody."

Tighe's version has not so true a rhythm of a traditionally preserved air as Mrs. Murphy's. The rhythm of Irish airs can often only be determined by a reference to the songs which had been sung to them or from their strict analogy to airs whose rhythmical structure had been thus determined.

Perhaps an instrumentalist was Tighe's authority for his version. With regard to such, Petrie states, "I have found them the least to be trusted, and it was only from the chanting of vocalists, who combined words with the airs, that settings could be made which would have any stamp of purity and authenticity."

The structure of the song does not suit his setting. Petrie, after dealing with the danger of instrumentalists introducing barbarous licenses and conventionalities, continues: "Those airs are not, like so many modern melodies, mere *ab libitum* arrangements of a pleasing succession of tones, unshackled by a rigid obedience to metrical laws; they are arrangements of tones in a general way expressive of the sentiments of the songs for which they were composed, but always coincident with, and subservient to, the laws of rhythm and metre which govern the construction

* The Williamites, and English in general.

of those songs, and to which they consequently owe their peculiarities of structure."

The air evidently belongs to that class of airs in triple time, which is the most peculiarly Irish in its structure, and to which Petrie applies the term "narrative."

He proceeds: "A reference to the words sung to those airs will at once show that the bar should be marked at the first crotchet or dotted quaver, after a start or introduction of half a measure, so that the accents throughout the melody would fall on the emphatic words as well as the notes. This rhythmical concordance of the notes of the melody with the words of the song must, to secure a correct notation, be not only attended to in the general structure of the air, but even in the minutest details of its measures."

Tighe's setting is in common time and is more quick and dynamic than Mrs. Murphy's; in fact, it has all the appearance of an air that was taken down from an instrumentalist. There is a great deal more art about the other. It is like the other slow Irish airs in linked music with ornament, which Petrie says "Are formed, for the most part, of four strains of equal length. The first soft, pathetic, and subdued; the second ascends in the scale, and becomes bold, energetic, and impassioned; the third, a repetition of the second, is sometimes a little varied and more florid, and leads, often by a graceful or melancholy passage, to the fourth, which is always a repetition of the first." The same writer has beautifully and truly compared the effect of the last part, following the bold and surcharged strains of the second and third, to the dissolution in genial showers of a summer cloud. "The progress of the melody is often reflected in the structure of the song, which, beginning plaintively and tenderly, mounts with the music in vehemence, and subsides with it in renewed tenderness at the conclusion of the stanza, so that in very many Irish songs there is an analogy between the sentiment and the melody." —A. Williams, in his introduction to Ferguson's *Translations from the Irish*.

L. D. & J. Q.





Two Memorial Wayside Crosses.



HERE are two wayside crosses within our district, the Taaffe cross about a mile from the village of Louth on the Dundalk road, and the MacMahon cross at Inniskeen. Up to the present, information regarding them is very meagre, and the few points given here are contributed solely in the hope that some reader will come to our further enlightenment.

The Taaffe stone is a St. George's Cross, the arms being each about one foot, the lower arm is let in by a socket to a rudely shaped granite pediment. Above the inscription, though not very discernible in the photograph, is what looks very like a double-headed or patriarchal cross incised, while beneath there appears the outline of a heart. The inscription, which runs as follows, "Pray for the soul of Mr. George Taaffe, of Rathneety, who died 22nd of March, 1723," is a word for word English rendering of a Latin inscribed slab which till recently was on view at the Taaffe vault in Louth cemetery.

This branch of the Taaffe family is extinct, and hence we may record what tradition says of it. The later generations are remembered as notorious evil-doers. In consequence of their crimes it was prophesied that their seed should die out, and that of their lordly mansion, Jerusalem-like, there should not be left a stone upon a stone. The accomplishment has been very full; all that remains of their establishment is enshrined in two Gaelic field-names, "Sarrarðe Mór" and "Sarrarðe Beag;" but then, the prophesy may have been fulminated after the event. The "raison d'etre" of the cross is as a corollary; when all that was mortal of Mr. George Taaffe was being borne to the family vault, the horses attached to the funeral car stopped at this place, "and the might of man could not make them pass it;" this was attributed to diabolical interference, and the cross was erected as a warning to all faithful Christians. The story, of course, is nonsense; it has as many localisations as the exploits of Fionn Mac Cumail, but the fact that it was associated with the Taaffes of Rathneety is a proof of what they were, as measured by the standard of popular regard.

Inniskeen, on the borders of the MacMahon country, holds forth many rare attractions; an old cemetery dating back farther than anyone can tell with its family vaults and its round tower, the wayside cross of the MacMahons, the ruins of a stately abbey, and, lastly, the great rûn—the historic background of them all. Here the river Fane rolls deep and silent between winding wooded banks; the angler knows it well; and just a little further down it roars and crashes where *Úrban ua Ruairc* harnesses it to the wheels of modern industry. Only a fifteen minutes train journey from Dundalk. Inniskeen is a place to have seen.

The MacMahon cross stands about five feet high, and, as will be seen from the photograph, is of graceful proportions. Its double pediment is almost completely buried in road soil, and at the present time, being built into a garden wall flush with the masonry, only its inscribed surface is visible. At one time it got broken diagonally where the arms intersect, and some of the lettering was lost ; however, it is now perfectly secure. It was a happy thought to build it into the wall. The lettering now reads as follows :—

“THIS C-ROSS WAS EREC-ED BY CAPTAIN C-LL MACMAHON-S A MEMORIAL OF HIMSELF AND HIS FAMILY AND DESIRES YE PRAYERS OF ALL THE FAITHFULL CHRISTIANS. SEPTR. THE 2D. ANNO DOMINI, 1729.”

There is no difficulty in supplying the missing letters : Coll is evidently a phonetic rendering of Cātāt, which has since been anglicised to Charles. Below the inscription there is a carving, artistic, but of hidden meaning. Inside an oval there appears a pensive-looking bird with a full blown flower on either side of her. Taken in its present circumstances it may be construed as referring to the Redeemer under the symbol of the Pelican of the Desert, but if elsewhere, an Egyptologist would safely exhibit it as the peaceful stork and lotus flowers of the Nile. Certainly, it is not the MacMahon arms.

Following the cue given by the Taaffe cross I went to the old cemetery to seek further traces of Captain Cathal, but could find none, though his name reappears twice there. But I was rewarded by abundant records of his family. Altogether there are four MacMahon inscriptions, the most ancient being above the entrance to a long disused vault ; it is, “ This chapell was built by Ardell MacCOLL MacMahon for himselfe and his famelly in the year Anno Domini 1672.” In front of the vault, which, by the way, is in perfect preservation, are three flat tombstones, one of which commemorates “ The Reverend Bryan MacMahon, who departed this life May the 10th and in the 25th year of his age, Anno Domini 1715.” Local tradition says that this priest was a brother of the Captain's, which from the dates, is apparently accurate. Another stone records the death of Mr. COLL MacMahon in 1820, and a third gives almost a life history of the Rev. Bernard MacMahon, who was born at Castlering, educated at Louth and Antwerp, and died a Canon of the Archdiocese of Dublin in 1816, being then in his eightieth year. Did this important family once own Castlering as its headquarters, have its scattered descendants done themselves the honour of retaining the Celtic names of Ardlé, Bryan and Cathal, are questions which perhaps someone will answer.

And now gentle reader, an' you be worthy of that flattering nominative of address, you will permit me the luxury of an inference. When our President, Sir Henry Bellingham, some years ago erected a memorial cross by the wayside his action was variously regarded. Some thought it a daring innovation, to some it appeared an importation from the Continent, to the historically minded it appeals as a praise-worthy attempt to bridge the centuries. It is my belief that he has fallen into line with a genuinely Irish custom,* and that the re-awakened genius of our land is beginning to reveal herself in another of her peculiar and charming forms ; that as she was once known to the Celt and to the Norman, she is come back to claim our allegiance, who in our modern way are perhaps neither one nor the other.

Seumas na Cunn.

* In Arranmore groups of square-built pillars, each surmounted by a cross, are frequently met with along the main road which runs across the island. Upon these are inscribed names of the dead who lie in the island cemetery some miles off.



CROSS AT WHITECROSS, LOUTH.

CROSS AT INNISKEEN.



Fig. 1.

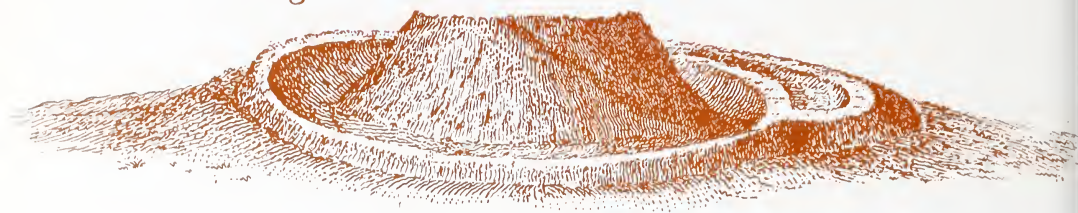


Fig. 2



MOUNT ASH IN 1748.

(Fig. 1—View. Fig. 2—Ichnography.)

Wright's Louthiana, Book I., plate VI.

Louthiana: Ancient and Modern.

MOUNT ASH.

No letterpress description of this Rath is given in Wright's *Louthiana*. It is situated on a high hill ten minutes' walk from the road leading from Dundalk to Castlering, and is best reached from that road by leaving it at Carrickmullen Dispensary and walking over two fields to the right. The rath stands very high and is now covered with trees, but can easily be found, as it forms a conspicuous object in the landscape. The view from the high hill on which Mount Ash stands is the finest in our county, embracing as it does the whole plain of Muirthemhne, the mountains which run out into the Cooley peninsula and the hills of Armagh and Cavan. The rath, when sketched by Wright, was bare of trees and quite perfect in shape, as the illustration shows. Now it is thickly planted and quite overgrown with brushwood and briars, which renders it rather difficult to accurately observe or describe it. It seems to me that at some period subsequent to Wright's survey a considerable part of the top of the rath towards the eastern side had been removed, as the western side is much higher, and towards the east the surface is somewhat broken both on the top and side. A depression also exists in the top surface towards the centre, as if an attempt to dig it out had been made, but abandoned at a few feet in depth. As I have said, the west side is in a much better state of preservation, seems about 30 feet high on this side and the encircling fosse or moat is also much deeper here, while the outer ditch is higher than towards the east. The small outer ditch of half moon shape, shown on Wright's plan, is not now to be seen; it was probably levelled long ago in process of tilling the field. I was told that another rath was situated at Little Ash, quite a short way from Mount Ash, but the late hour prevented my visiting it. I find a theory amongst the country people that a chain of these raths stretches along this part of the county at exact intervals of $1\frac{1}{2}$ miles apart. Can there be any foundation for this idea?

There are three plausible suggestions as to the name:

(a) The townland in which both the duns are situated is very plentifully wooded with ash groves. Hence the name; but this would make the present name of purely English origin, and very modern at that.

(b) *Μοτα Διρε* = "the moat of the hill." One would think that this is the true explanation of the name, for *mote ash* (Big) and *mote ash* (Little) are the modern names.

(c) The third is more fanciful, yet rests on the authority of a native Irish speaker, who was born in the district. *Mote Ash*, she said, meant "*Μοτα Δταιρ*," and the proper English equivalent was "Mountjoy." Asked why was it so called, she said that *Μοτα Δταιρ* was the principal of nine great forts, all of which lay around, and that, because of this prospect pleasing alike to the chieftain's heart and Eire, he called his dun *Μοτα Δταιρ*.

Its Souterrain.—There is a souterrain in Mount Ash, which runs due west and east. The entrance was discovered only a few years ago, but the passage was found to have fallen in. Doubtless this partly accounts for the subsidence noted on top of the mound; but there were also excavations made there which were rewarded by the finding of a golden spur.

Its present condition.—The removal of the embankments noted above was done at the order of the then proprietor, a Mr. P. Kieran, some fifty years ago. Misfortunes followed thick and fast, if we are to credit local stories.

M. W.

RATHDRUMIN OR RATHDRUMMOND.

When Mr. Wright made his sketch (vid. plate) of this fort, apparently he was unable to associate it with a legend, much less a history. He dismisses it with the very brief notice "A Danish Fort between Dunleer and the sea." The lapse of 160 years has not brought to light much further information regarding its earlier period nor added anything to its history since. This much only I was able to glean, that there was a cave in it which was used as a cache by a successful band of Clogher-head smugglers; as this was about three centuries back, I suppose there is no harm in "giving away" the secret. My informant was of opinion that the cave was made by the smugglers themselves, and was not a souterrain. It was located in the second embankment, and so must have run underneath it like a cave; the entrance was from the top, and was somewhere on the south side (vid. plate). The rath, or mote, as it is variously called, is pleasantly situated on the eastern spur of a long low-ridge which runs east and west and comprises the present townlands of Rathdrummond and Ardbolies in the parish of Walshestown. Rathdrummond means the "rath of the ridge"—*Ræt orumáin*—hence the origin of the name is pretty evident. Locally the townland is known simply as Rath, and the fort is referred to as "the mote o' rath:" perhaps one could infer from this reduplicate form that the word mote—*móta*—is of a comparatively modern age.

Why Wright calls it a Danish Fort I cannot think. There was a time, of course, when all such structures were believed to be of Danish origin notwithstanding their obtrusively Celtic names of rath, dun, and lios; this was the time when speculation was unchecked by even a rudimentary knowledge of the Irish language, and when gentlemen in the name of archæology laboured in favour of absurd theories, and overlooked the obvious. Petrie had to set aside many fantastic notions regarding our round towers; Westropp, equally an authority, says of our forts, "We may well ask whether the Norsemen on principle adapted a style of fortification abundant in lands where the eagle of Odin never preyed, and whether the invaders fortified districts in which they never settled, or, so far as our annals go, never overran, while they erected no such works in their own country or in Iceland."* Perhaps then, Wright called this a Danish fort in deference to the prevailing idea, or it may be, he merely sought an exception to prove the rule.

It would be difficult and perhaps unprofitable to give a minute description of this fort as it is at present. The middle embankment though much beaten down and at one place levelled to make a cartway to the enclosure, is still in existence; the outer one is partly removed, but where this is so it has been replaced by a hedge; the inner one which formed a border or breastwork to the enclosure is also yet to be seen though much worn away. Between the middle and outer rampart where the latter yet remains untouched there is a deep fosse; its sides are precipitous and contain a volume of water about six yards wide (now) from two to three feet deep; the floor of the inner trench was on a higher level by about six feet. The flat space of the enclosure is on a level with the ridge outside. It is worthy of note that on its eastern side the inner embankment develops a great thickness and considerable height, shewing apparently the remains of a mound not unlike what appears on the western side of Greenmount, near Kilsaran, and on the south-western side of Mount Bagnal in Cooley. Including embankments, fosses and the enclosure, this rath occupies almost an acre; formerly it must have been a place of extraordinary strength and importance; to-day it is a most interesting relic, of which its owner, Miss Levins, is very justly proud.

S. Ua C.

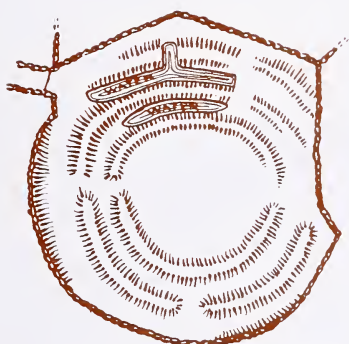
* *Ancient Forts of Ireland*, p. 636.



"A DANISH FORT NOT FAR FROM DUNLEER" IN 1748.
(PLAN AND SECTION)

Wright's Louthiana, Book I., plate VII.





Rathdrummin. (Ord. Sur. Map 18)

Louthiana in 1908.



==== = hedges.

In the conventional shading the lines are thick at the top of a slope and become thinner as the ground falls

H. G. T.

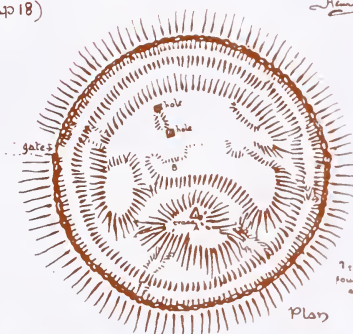


Plan Enniscorthy, at A



Sketch

Mount Ash. (Ord. Sur. Map 6)



Trace of foundations at A & B

Plan



Sketch

Raskeagh. (Ord. Sur. Map 4)

The above present-day plans were made with the assistance of tracings from the new 25-inch unpublished O.S. Maps, kindly supplied by Capt. Wolfe. They should be compared with Wright's plans of 1748 reproduced in facsimile.

H.G.T.

RASKEAGH.

This fine fort is in the centre of a field close to the road on the right hand side going from Dundalk to Carrickbrood, and is on the top of the rise immediately behind the house well-known as "Peter O'Hagan's" and in townland of Raskeagh. It is almost a perfect circle 300 feet in diameter.

Wright, in *Louthiana*, 1748, says:—

"ROSSKUGH, OR THE FORT OF CARICK-BRAUD.

"This evidently appears to have been a very considerable Danish Station, having formerly been surrounded with a double Ditch and a triple Vallum, one of which seems to have been of Stone, the rest of Earth. The Trenches are very deep and broad, and within the internal Area, still remains the ruinous Foundations, and part of the Walls of two Stone-buildings, the Area mark'd A, *Plate IV.* probably may have been the principal Dwelling; the other B, which is more elevated upon an eleptical Mount, is supposed to have been a Watch-tower, or Keep; which being render'd more difficult of Access, may probably have been design'd upon proper occasions to retire to, for greater Security in time of Danger.

"Without this Fort are the visible Marks of other Camps, two in particular adjoining to it of no small capacity, able to contain at least 1,000 men each; and in one of them, rather the least of the two, is still to be seen the Ruins of an old Chapple cover'd with ivy: But whether this Building or the adjacent Camps, were originally design'd for the Use and Guard of the main Fort, can't easily be determined, though 'tis evident from the Situation of the Place, which is close to the Foot of the Mountains, and near a small pleasant River, full in view of the sea, it must have been a place of some Consequence, and of particular Note in the flourishing Days of that Province."

He gives a plan and sketch which are reproduced here and may be compared with the modern plan and sketch, made with the assistance of tracings of the unpublished 25 inch survey kindly supplied by Capt. Wolffe of the Ordnance Survey, during the year 1908:

In commenting on Wright's description, I shall not touch on the word "Danish." The origin of these forts is ably dealt with in this journal by two other pens, one of them an expert on the subject. Readers should also refer to the current number of the R.S.A.I. Journal for a special reference to this fort by Mr. Orpen. Wright says one vallum or ridge seems to have been of stone. I could not satisfy myself of this, but stone blocks or boulders are certainly in the banks of the middle vallum and in the fosse between it and the lune or half-moon mount.

I could find a doubtful trace of two of the octagonal walls or tower-base marked by him at A. Had I never heard of the building I should have taken them for the edges of the depression caused by the undoubted quarrying or removal of the higher mound. From Wright's sketch view it can be gathered that there were even in his time no more than foundations. I could see no trace whatever of building B, the walls of which Wright shows so clearly in his sketch, which by the by is made from the north, while the modern one is drawn from the opposite point. I did find one narrow mound which might have been part of the walls, but at the exposed end it seemed composed of gravel and earth with a few smallish stones. At each end of it were rectangular holes in the surface of the ground about 5 feet by 4 feet by 1 foot deep. At B on the modern sketch were what looked much more like foundation remains, no signs of which are shown by Wright. A stick pushed into the ground was stopped by stone or rock at a fairly uniform depth of six or seven inches. The western-most horn of the lune was much higher than



ICHTNOGRAPHY OF ROSSKEAGH IN 1748.
Wright's Louthiana, Book I., plate IV.



VIEW OF ROSSKEAGH IN 1748.
Wright's Louthiana, Book I., plate III.

the rest and nearly as high as smaller mount and the only remains of the raised edge or rampart to the half-moon may be seen on the north-easterly part in the modern plan.

I could neither see nor hear of any camps or enclosures outside the fort in this neighbourhood, nor of the ivy-covered chapel, but my enquiries were not exhaustive on the subject. The position is certainly a commanding one, and in full view of Faughart and Castletown.

There has been considerable damage done in carting away the earth for the land around, as may be seen by the hollows, old cart ways and gaps in the outer ramparts, which latter hardly bears out Wright's theory of the stone vallum. It is possible that the half-moon was all as high as the western horn and that it was carted away down the slope on the east, foundations and all, till the "improving" destroyers came to what may be bed-rock at B and elsewhere. The elliptical mount is now roughly triangular from similar depredations and was much higher, if the above theory be adopted.

The name of the fort is locally spoken as a trisyllable—Ros-ke-agh with the accent on the centre, and possibly signifies "The Wood of the Thorn Tree." Wright's "Roskugh" looks as awkward as, no doubt, the sound seemed to his locally untutored ear.

H. G. T.

Notes and Queries.

Place Names in County Louth.—In reply to Mr. G. J. H. Evatt's query in last year's issue regarding the locality of a townland named Evettstown, it may interest him to know that the name is to be found in the Inquisition 2nd August, 13 James I. as printed in Archdall's *Monasticon Hibernicum*, pp. 478 and 812. In the record of that inquisition, the tithes which were appropriated to the Abbey of Louth are enumerated, and it will be observed that the different townlands are grouped under the headings of the parish to which they belonged. The name Evettstown occurs in the group under the heading the Parish of Louth. Thus: "In the parish of Louth Drimbaghill, and the Mary Gallons of the parish of Louth, 16s.; Lourath and Dromgollan, 1s.; Feraghes and Dromgawny, 2s.; Tullaghes, 4s.; The Tombes, 2s.; Channonrock, 2s.; Horeston and Rathory, 3s. 10d.; Rathbrist, 8s.; Cordirry, 6s.; Rathcassan and Mullaghosker, 1s.; *Evetteston*, 4s.; Stephenston Rathed, Lisrowlan and Rathroly, 12s.; Kilknony, 10s.; Balloran, 2s. 10d.; Gibbeston palmer, 5s.; Carnanbrege, Ballenter, Babesland, Uragh and Knocknegor, waste; Tanakersland and Cammaker, 3s.; Moreton, 4s.; Moyvalloutty, waste; The Quarter, 1s. 10d.; Leggeverely, *alias* Mullaghoneboys, waste; Shankill, 10s.; Carrossube, 3s.; Carricklea, 1s. 10d.; Carricklosty and Monavadder, waste; Caranrosse, Carrickvoolan and Aighe, 3s.; &c."

It will be remembered that until recent times the present parish of Knockbridge was united with and formed part of the parish of Louth. "*Evetteston*" seems therefore to have been the name of a townland in either of these parishes. However, as it is bracketted amongst names that are certainly still to be found in Knockbridge parish it is more than probable that "*Evettestown*" was situated in that parish. It would appear therefore a mistake to identify it with *Enotstown*.

T. GOGARTY.

Ballinlough.—Major-General Stubbs on page 33 refers to above place, and asks where the lake is now? It is situate in Millpark Farm, and though partially drained is still there (1908).

ADDRESS
FROM THE
Dundalk Urban District Council
To the Royal Society of Antiquaries of Ireland
On the occasion of their visit to Dundalk, July 7-10, 1908.

MY LORD,
LADIES AND GENTLEMEN,



ON behalf of the Residents of Dundalk and County of Louth, we gladly welcome you, the Members of the Royal Society of Antiquaries, on this your first visit to our district.

While fully appreciating the honour of your visit, we hope that during your stay amongst us you may find much to interest you in the exploration and investigation of the many antiquities our County possesses.

Of the interest your Society takes in the preservation and research into the history of the ancient monuments—Christian and pre-Christian—of Ireland, we are well aware; and while extending to you a hearty welcome, we wish your patriotic Society many years of usefulness and extended prosperity in its all-important work.

Dated this 7th day of July, 1908.

Signed,

JAMES M'COURT, J.P., *Chairman.*

THOMAS F. M'GAHON, *Vice-Chairman.*

BERNARD HAMILL, J.P.

STEPHEN H. MOYNAGH.

JOSEPH HAMILL.

BERNARD FINNEGAN.

JOHN O'CONNELL.

CHARLES J. M'GAHON.

JOHN NORTON,

PETER HUGHES.

J. M. JOHNSON.

THOMAS CONNICK.

J. P. M'GINITY.

BERNARD M'GUINNESS.

MICHAEL M'COY.

EDWARD GOODMAN.

MICHAEL F. O'NEILL.

JAMES GOSLING.

Countersigned,
MATHEW COMERFORD,
Town Clerk.

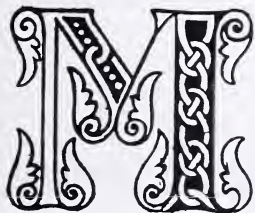
ADDRESS

OF

The County Louth Archæological Society

TO

The Royal Society of Antiquaries of Ireland

On the occasion of their visit to Dundalk, July 7th, 1908.

AY it please your Lordship, on this the first occasion of your Society meeting in Leinster (outside of Dublin, its home, and Kilkenny its birthplace), we cordially welcome it to the County Louth, and Dundalk, its capital.

It has been the fate of our small County in the past to be the battlefield of opposing monarchs,—Irish as well as English. You have to-day come from the historic site of the Boyne, where in this very month one of the decisive battles of Europe was fought by kings, who both crossed the sea to make this their fighting ground. Tomorrow you are to visit Ardee, whose name embodies the fame of the most memorable combat in Irish history, when it was emerging from the age of myths and legends. There the representatives of Irish provinces met in deadly combat. Here, to-night, Ulster joins hands with Leinster, and under the auspices of your Society unites in friendly rivalry in peaceful projects.

We recognise with peculiar pride that your Society, now the largest of its kind in the United Kingdom, had its beginning in Kilkenny, a provincial city, which, though still enjoying the dignity of a bishop and Parliamentary representative, can scarcely claim a greater share of prosperity than our own County's capital, and no greater historical importance than Drogheda, which, once a County in itself, is now included within our County, for centuries known as "Comitatus Lovidie."

We have lately had amongst us one of your members, the Mayor of that sister city, Kilkenny. He was welcomed, both as an exponent of the ancient language and the modern industries of Ireland, and as associating our old nobility with modern municipal energy.

We have noticed the efforts which, partly prompted by your late President, Mr. Garstin (who is also one of us), your Society is making to obtain from Government

that continuance and support which has been afforded by them to many similar but smaller societies in London and Edinburgh. We observed that not only had your Society been honoured by signal marks of royal favour, but that the Lord Lieutenant has "in the strongest manner possible" supported its modest claim to be supplied by the State with suitable head-quarters, where, in a manner racy of the soil, they would have no rent to pay. We still hope that the Government may over-rule the Treasury, and let right be done.

We regret that your President, Dr. Joyce, whose name and work are known to Irish scholars throughout the civilised world, does not feel equal to the strenuous work which your week of meetings and excursions would entail, but we welcome with pleasure his deputy, Dr. Donnelly, Assistant Bishop of Dublin. Though coming from the province and metropolis of Leinster to this region which still bears allegiance to Armagh, we receive him gladly and feel convinced that no distraction, civil or ecclesiastical, will mar his enjoyment of our more Northern atmosphere.

Our County prides itself on being, though the smallest, not the least in Ireland, and it is especially rich in ancient remains, such as delight the antiquarian heart. Our Archæological Society, though young, is in a state of healthy vigour, as its publications testify, and it rejoices to greet the Royal Society of Antiquaries which it looks up to with feelings of filial regard.

Signed on behalf of the Society,

Dundalk, July, 1908.

HENRY BELLINGHAM, Baronet, *President:*

J. QUINN, C.C., *Secretary.*

Visit of The Royal Society of Antiquaries of Ireland

COMPILED BY THOMAS MURPHY, M.L.A.S.

" High towers, fair temples, goodly theatres,
Strong walls, rich porches, princely palaces,
Large streets, brave houses, sacred sepulchres,
Sure gates, sweet gardens, stately galleries,
Wrought with fair pillars, and fine imageries :
All these (O pity !) are now turned to dust,
And overgrown with black oblivion's rust."—*Spenser's Ruins of Time.*

The Book of Rights, attributed to St. Benignus and translated by O'Donovan from the Books of Lecan and Ballymote, is a metrical structure of twenty-one poems which mainly describe the tributes paid by chiefs and petty chiefs to the Ard-righ of Ireland. The precedent is surely an ancient one, so ancient that it smacks of the epoch of the Brehon Laws. It should be a good one to follow, inasmuch as it came down the centuries. I therefore mean to model a tribute after it, to be tendered the Royal Society of Antiquaries of Ireland, on behalf of the Louth Archæological Society.

One of the chief, if not the chief, event in the short but useful history of the Louth Archæological Society was the visit of the Parent Body of Antiquaries to Dundalk. It gave a great filip to Archæology here. It, so to speak, reflected instructive rays on the minds of those outside and on those within our ranks. The peregrinations of the Society, which extended along the coast line of Louth, disclosed its aims and objects ; and diffused the knowledge that it is a noble work to conserve our monuments of antiquity. If such a lesson had been inculcated years ago our country would not have been denuded of many of its most treasured landmarks. On the contrary it would now present a different aspect.

At Greenmount.



At Termonfeckin.

At Proleek.



SNAP-SHOTS
OF
THE R. S. A. I.
EXCURSION
TO
CO. LOUTH.



It is notorious that were it not for the efforts of O'Clery and his brother monks in the compilation of the "Annals of the Four Masters" there would be no authentic data to go to support Irish Historical events. The self-evident corollary therefore asserts itself that it was of paramount utility to preserve our buildings of antiquity, because the best supplement to the story of our motherland is found in the History of Ireland as told in her ruins.

The high duty of conservation of these noble ruins is pre-eminently a national work, and one of the chief attributes of the Royal Society of Antiquaries of Ireland. They came here to perpetuate that work; their mission was a success; and left an indelible impression on the minds of many who now manifest an interest in the ancient land and other marks of our country which tell of its history and of its people.

The Louth Archæological Society displayed great tact in inviting the Royal Society to visit Dundalk. It was an unique invitation:—

"That the Royal Society of Antiquaries of Ireland be cordially invited, when fixing the place of their Annual Excursion for the Summer of 1908, to come to Dundalk, and, if possible, to make this town their head-quarters."

The Royal Society gracefully replied:—

"That, having considered the courteous invitation of the County Louth Archæological Society, this Council recommend that the Summer Meeting for 1908, be held in Dundalk."

In due course the Royal Society held its 60th Session in the Town Hall, Dundalk, on Tuesday evening, July 7th, 1908 (by kind permission of the Urban Council), at the close of the first day's excursion. It was presided over by the Most Rev. Dr. Donnelly, Assistant Bishop of Dublin, Vice-President. He was supported by Sir Henry Bellingham, Bart., the President of the Louth Archæological Society, and Mr. James M'Court, J.P., Chairman of the Urban Council. Both Bodies presented addresses of welcome to his Lordship and to the Society. These are published in full in the current issue of the Journal of the Royal Society, as well as the following papers which were read at the meeting:—

- 1.—"Cistercian Monasteries," by St. Clair Baddeley.
- 2.—"Some Motes of County Louth," by G. H. Orpen.
- 3.—"Uisneach as a Royal Residence;" "Fore Abbey, Co. Westmeath," by F. J. Bigger.
- 4.—"Notes on some of the Old Dundalk Charters," by S. H. Moynagh.

After which the meeting adjourned till the following day.

THE FOLLOWING IS A BRIEF ITINERARY OF THE EXCURSIONS.

TUESDAY, JULY 7th.

- 10.0 a.m., . . Assembled at Drogheda Railway Station; walked round the town visiting Millmount, St. Mary's, The Magdalene Tower, St. Peter's, St. Lawrence Gate, The City Hall, &c.
- 12.30 p.m., . . . Lunched at the White Horse Hotel.
- 1.30 p.m., . . . Drove in brakes to Termonfeckin, &c., visiting the Ancient High Cross, Stones with Irish and Latin Inscriptions, Torfeekin Castle, Sites of Oliver Plunket's and Archbishop Ussher's Dwellings, Beaulieu; afternoon tea at Beaulieu, by invitation of Mr. and Mrs. Jameson. Mr. Pentland read a most interesting paper upon the High Cross, written by Rev. Fr. Gogarty, who was unable to be present; thence drive to Drogheda.
- 5.58 p.m., . . . Train from Drogheda, arriving at Dundalk at 6.40 p.m.
- 8.30 p.m., . . . Evening Meeting in Dundalk Town Hall. The business of the Meeting was proceeded with—election of Members, and the reading and discussion of papers.

WEDNESDAY, JULY 8th.

- 9.30 a.m., . . . Assembled at Town Hall; visited places of interest—Dundalk Demesne; St. Nicholas Church, with its ancient tower and wooden spire (copper sheathed), Ancient Tombstones, 1536, &c.; St. Leonard's and Graveyard; the Grey Friary Tower (Franciscan); the Rampart River. Rain came down heavily throughout the day and rendered things unpleasant. Notwithstanding the inclemency of the weather we reached Mr. Redmond Magrath's where his private collection of antiquities was on view. It is a most varied one. It created much interest, was admired, and proved a source of attraction to the visitors during their stay. His collection has already been described in Part I. of this Journal.

- 12.5 p.m., . . . Left Dundalk Station (G.N.R.) for Ardee; visited St. Mary's Churches, the Castles (two), Scene of the Fight of the Ford, Castle Guard.
- 1.30 p.m., . . . Lunched in two parties at Brophy's and Campbell's Hotels. Mr. J. T. Dolan, M.A., who was indefatigable all through had a most interesting exhibition in the Castle, of many ancient Charters of Atherdee, coins, medals, pikes, guns, archery, &c.
- 2.30 p.m., . . . Started from the Castle; drove through the Demesnes of Lisrenny and Louth Hall, (by permission of Capt. Filgate and Lord Louth) to Louth Abbey, St. Mochta's House, the Fairy Mount; thence by Ard Patrick, Darver Castle, and Mansfieldstown to Braganstown, where Mr. and Mrs. Garstin gave a most hospitable afternoon tea to the party; drove from Braganstown to Castlebellingham Station (1½ mile) to Dundalk. Mr. and Mrs. T. W. Horan, at Louth, kindly conducted the visitors.

THURSDAY FORENOON.—JULY 9th.

- 9.30 a.m., . . . Assembled at Town Hall; drove to Dundalgon (Cuchulainn's Mount) Castletown Castle and Graveyard, passing Bellew's Bridge, Killin (Cnoc Chein Mhic Cainte), the Stump ("One Night's Work"), Castle Roche (the Frontier Castle of the Pale).

The visitors were much impressed with Castletown Mount, otherwise Dundalgon; excavations were being carried out by Major Berry, Messrs. H. D. M. Barton, Mr. H. Milling, C.E., and F. J. Bigger of Belfast. They came across a souterrain, and have been further excavating, but the results are problematical. I drew attention to a very historic stone. Lady Gregory, in her book on Cuchulainn, refers to the "Brooch Stone" as his burial place. It is also in the "Tain" in the Royal Irish Academy. The stone referred to is very prominent in the field adjoining "The Mount," and is supposed to be the famous "Brooch Stone."

Castletown Castle, built in the year 1472 by Richard Bellew, or Bedlowe, was one of the frontier castles of the Pale. It was built, D'Alton says: "to defend the marches of Dundalk from the rebelly Irish." The turrets are reached by a winding staircase. The altitude is sufficiently high to command the country lying seaward, and Dundalk Bay itself. There are fine old gnarled beech trees in the grounds about the Castle.

In Castletown graveyard are many objects of interest. Hoey (Marmion being buried in Louth) of '98 fame, is buried at the north-east corner of the old monastery, whose altar stone bears an inscription to Sir Walter Bellew, Priest—1643. There is a regular colony of Franciscan monks awaiting resurrection there, adjacent to Byrne's roofless vault. [For description of the Pirate Byrne, see p. 00].

Castleroeche, situated about two miles further north, is another of the frontier Castles of the Pale. It is a huge structure, with foundations of rock. The banquetting hall is still observable, as well as the watch tower or square keep, the massive curtain walls affording room for guards around. It is said to have been built by Rose Verdon, an heiress, of the English Pale, who married into the Bellew family. It was partly demolished by Oliver Cromwell in 1649. Rose Verdon does not seem to have been a desirable acquaintance, if the traditional stories are true. On one occasion when called on to surrender the castle or her husband, she preferred the latter, remarking, "that a husband could be found any day, but not a castle." On another it is alleged she flung the builder from its battlements in order to destroy its secrets. There is yet another which still remains among the country folk about the surrender to Cromwell. A woman servant's Cupid-ity for a Cromwellian soldier induced her to betray the castle by leaving the entrance open at the Sallyport.

THURSDAY AFTERNOON.—JULY 9th.

- 1.0 p.m., . . . Members lunched at their respective hotels.
- 2.0 p.m., . . . Starting from the Town Hall the party (60) drove to Dromiskin, Round Tower, Cross, and Churchyard; on through Castlebellingham and Kilsaran to Greenmount; thence returned to Castlebellingham (the Castle), where Sir Henry and the Hon. Lady Bellingham had a Garden Party to meet the members and Associates of the Society; afterwards returned to Dundalk. At Greenmount, Rev. J. B. Leslie and Mr. G. H. Orpen gave interesting descriptions.

Castlebellingham Castle, the residence of Sir Henry and the Hon. Lady Bellingham, was en fete, and some three hundred guests from this and the adjoining Counties, together with a large house party, made gay the Castle grounds, terraced in some places, and sweeping green swards reaching to the water's edge, and away to the well-arranged gardens, forming a pretty picture. The repose and restfulness

of the surroundings revived the visitors after the peregrinations of the day, notwithstanding the weirdness of the O'Neill pipers' music, which floated along the river and over its waterfall which set off the beauty of the castle and its picturesque lawn. The members had the opportunity of examining the antiquities in the Castle, including the well-known "Bellingham Diary." The Castle is built on the site of another burnt in 1689 by the troops of King James. Colonel Thomas Bellingham, the writer of the "Diary"—portion of which has appeared in Part III. of this Journal—gives a vivid account of the Battle of the Boyne. He was William's Aide-de-camp, and entertained him at Castlebellingham the night before the battle. There is a little shrine in the Continental style containing a crucifix, erected in memory of Lady Constance Bellingham near the Castle entrance.

James Napper Tandy, a '98 patriot, who by the way attended a meeting of United Irishmen in the house in Church-street, Dundalk, now known as Klondyke, lies buried in the vault under Castlebellingham church.

FRIDAY, JULY 10th.

8.58 a.m., . . . By L. and N. W. Railway to Greenore from Quay-street Station, or from the Junction at 8.38 a.m., passing through Cooley by Ballug Castle.

9.45 a.m., . . . Arrived at Carlingford; visited King John's Castle, Taaffe's Castle, the Abbey, (Dominican Priory), the Tholsel, &c., under the guidance of Mr. H. Woodney, J.P., and Dr. Finegan, J.P.

12.37 p.m., . . . Left Carlingford for Greenore.

1.0 p.m., . . . Lunched at L. & N. W. R. Hotel.

Upwards of eighty persons sat down to lunch at the Greenore Hotel, under the presidency of Mr. Ribton Garstin, D.L., who gave an interesting address—and congratulated the Royal Society of Antiquarians and the Louth Archæological Society upon the very successful tour which was just drawing to a close.

The Rev. Mr. Faulkner proposed and Mr. Grove White seconded a vote of thanks to the local Society. Mr. Tempest, J.P., acknowledged the compliment on behalf of the Reception Committee.

3.0 p.m., . . . Left Greenore by rail, returning as far as Belluragan Station; then drove to Bally-mascanlan; visited Proleek Cromleac and Giant's Grave; thence to Mountpleasant (Aghaboys), where Mr. and Mrs. MacNeill had afternoon Tea for the party; thence to Faughart.

This day's itinerary was most comprehensive and interesting. The railway facilities conduced much to expedition, albeit the country traversed was so extended. Carlingford is built on a rock-bound coast, plentifully supplied with ancient buildings. There is something about the houses forming the narrow streets which reminds one of other days. The Guide Book issued by the Royal Society of Antiquaries for the occasion, gives a description of the Tholsel in Carlingford:—

"On the road leading from Carlingford to Greenore at the southern end of the village, stands the Tholsel, a small rude building, capable of holding about twelve or fifteen persons, arched over the narrow street. Little terror or dignity is carried in its look now, it once accommodated a sovereign and twelve burgesses, who ruled the commonalty of the town and borough of Carlingford, and gave laws to three counties—Louth, Armagh, and Down. It now looks like one of the old watch towers which formerly flanked the walls of the town."

The arched gateway is said to have been one of the gateways of the ancient town. One of the few architectural features it possesses is the trace of a small round-headed window in one of the walls. The structure has been modernised to such an extent as to deprive it of much of the interest it originally possessed. Other places of interest in the district are Kilwirra Churchyard and Mount Bagnal. The former word signifies "Church of the Virgin," and a few historic persons sleep in the graveyard; while the latter is the name of the site which Sir Harry Bagnell, whose sister married Hugh O'Neill, Prince of Tyrone, selected for his castle. The Dominican Priory in Carlingford, which is referred to by Rev. A. Coleman, O.P., in O'Heyn's "History of the Dominican Order in Ireland," was founded in the year 1305, and when the foundation ceased, the Dominicans, otherwise the "Black Friars," migrated to Dundalk.

Proleek Stone, or Cromleac, and Giant's Grave, proved of interest to the visitors. Some said it was worth while travelling any distance to see them. The stream whose water flows up-hill from the valley below along the Deer Park road, puzzled the

intelligence of all. Fr. Quinn read an interesting paper describing the locality, written by the Rev. Fr. Lawless, P.P. of Faughart. It will be found elsewhere in this Journal. Mr. Redmond Magrath also described the peculiar features of the place.

Mr. and Mrs. Telford MacNeill had a large party to welcome the Members at Mountpleasant. The house and grounds were thrown open to them. Mountpleasant House was designed by the owner's father, the late Sir John MacNeill, the famous Engineer, whose knighthood followed the completion of the Boyne Viaduct. Mountpleasant House is after the style of those on the Italian Lakes.

4.45 p.m., . . . Faughart; visited site of Bruce's Grave, St. Brigid's Well, Faughart Mount (field of battle), distant view of Moyra Pass, Kilnasaggart, Slieve Gullion, &c., returning to Dundalk.

Next day, Saturday, several additional excursions were again made to Faughart, the site of Bruce's grave, St. Brigid's Well, Faughart Mount; Moyry Pass; Kilnasaggart; Dungooley, the site of O'Neill's Castle; St. Brigid's new Church, Kilcurry, &c. At each of these places I was able to give short descriptions of the leading features; and was gratified to know that I contributed in a small way to the pleasure of so many friends from the north and from the south, who expressed how highly they enjoyed their week's tour through the land of Cuchulainn and Queen Maeve.

The Royal Society's Journal contains descriptive and illustrative articles on the places in the itinerary: and references will be found to other papers and authorities on pages 284-300, Part III., Vol. 38.

T. MURPHY.

50 Park Street, Dundalk.

Reviews.

The Journal of the Royal Society of Antiquaries of Ireland; parts 3 and 4, vol. xxxvii., and parts 1 and 2, vol. xxxviii.

Of these four quarterly volumes we meet the usual well-known archæological exponents. Irish archæology is touched on at all its points, but for a real help towards a study and understanding of our history we should select Mr. MacAlister's paper *The Legendary Kings of Ireland* (vid. part i., vol. 38.) Nowadays when the early legendary period of Irish history is become the happy hunting ground of historians this article deserves a welcome. Having carefully examined, compared and checked, one with the other, the ogham inscriptions and the legendary accounts, his conclusion is that the old chroniclers wrote real history, with the reservation, however, that they wrote it badly.

For the rest, Messrs. Westropp and Orpen divide the honours between them for untiring work; in fact their contributions make up the great bulk of the present volumes. Mr. Westropp has to his credit what must surely be a complete record of Clonmacnois, which, he says, we must regard as "a complex city of God, and not a cloister; a primitive Oxford, a See and Colleges;" two lengthy articles on Pubblebrian and Carrigogunnell Castle in Co. Limerick, and a study of the Promontory Forts of Irrus in Co. Clare. Mr. Orpen deals with *Athlone Castle*, *Castrum Keyvini*, and *Castrum Novum Mackynegan*, the two latter being situate in the O'Toole and O'Byrne country. These three it may be safely said, give us all that has been recorded of the places in question in calendars, papers, State papers, Pipe rolls, Fiantis, Inquisitions, &c., &c., and will be very valuable to the writer who attempts their history from an Irish point of view.

Lieut.-Col. W. O. Kavenagh writes three short sketches of Irish Institutions and Memorials in the Low Countries. The Flags in Ypres Choir he believes were not taken on "Ramilles bloody field," but at the battle of Landen. Other important articles are "Notes on the St. Lawrences, Lords of Howth," by Lord W. Fitzgerald; "Shanrahan Castle and See," by Rev. J. Everard, P.P.; "Manufacture of Flint Implements," by Mr. George Coffey; "Ogam Stone at Mountrussel," Co. Limerick, by Prof. Rhys. MacAlister and Mr. H. S. Crawford; "Early Christian Monuments" at Gallen Priory, King's County, with a continuation dealing with an inscribed cross-slab, by E. C. R. Armstrong; "The Crest of the Chieftains of Hy Fiachrach Aidhne," by Rev. J. Fahy, D.D., P.P. "The Fleetwoods of Co. Cork," by the late Sir E. Bewley, LL.D. In particular we would commend our readers to a five-page article by Mr. Robert Cochrane, "Cromlechs in Co. Tyrone" (vid. part iv., vol. 37). There are many such cromlechs and giant's graves in our own district, and the valuable information in this paper will greatly help towards their appreciation. Here is also much interesting matter under the heading "Miscellanea."

The Waterford Archæological Journal; 4 vols.

Besides brief descriptive and illustrated accounts of recent finds—pins, ogham stone, and cinereal urn—a good though necessarily discursive article on “Dungarvan” from the seventh century to the present day comes from the pen of Mr. Coleman. But the greater part of the Journals is taken up with Fr. Power’s “Place Names in the Decies”—160 pages to be accurate. The Decies as popularly understood is but a district in the County of Waterford, yet Fr. Power has chosen for his province not only the whole of that county but in addition a great portion of South Tipperary. Fr. Power is an exemplar in method; he takes a barony, writes a brief historical note on it, divides it into parishes adding notes on each, and these he sub-divides into townlands, and then only his work proper begins; sometimes as many as fifteen or even twenty names of places—duns, wells, stones, &c., appear under the heading of one townland. Even in cases where the living language yields its aid Fr. Power, though a competent Irish scholar, is sometimes puzzled and admits the fact, wherein Fr. Power is again an exemplar. These papers have a ring of finality and completeness about them that is re-assuring, and we can confidently recommend them to the happily growing body of students of toponomy. We are aware that Fr. Power has brought out the completed series in book form.

The Journal of the County Kildare Archæological Society; vol. v., Nos. 5 and 6.

These volumes are overlaid with family records, and family records are tiresome things. The story of Belan House of the Alborough family is told by a writer of much charm and at times a personal if not almost domestic note is touched. Lord Walter Fitzgerald writes on Baltinglass Abbey, its possessions and their post-reformation possessors; it is instinct with learning and yet has a friendly tone about it which attracts one. Two other articles one on the Crosbys of Stradbally (anything to him of Mullaghmast?) and one on “The Alens of St. Wolfstans,” with genealogical intricacies in extenso appear. If we must have “Family” papers, and it seems inevitable, let them be treated of in relation to the land they lived in. It becomes wearisome when no other achievement is chronicled of them than that having been born they got married and died. The article by “Omurethi” on “Customs peculiar to certain days” brings us back to the joyous days of youth; not a single one of the customs mentioned is peculiar to Co. Kildare, and they are all still in vogue up and down the country. But why does Omurethi classify the distribution of ashes on Ash Wednesday with the pisthagues and the rest? In the first place the ashes are not burned turf, but ashes of palms blessed on the previous Palm Sunday and reserved for this purpose, and secondly the distribution of them as described is a liturgical ceremony universal in the Catholic Church. West Co. Wicklow notes, by C. M. Drury, and Historical Notes on Baltinglass (Bealaí Conglaigh), by E. P. O’Kelly, partake of the same general character and are very readable. In addition to various short notes chiefly from the pen of Lord W. Fitzgerald the following poems are fittingly included: “Mesgedra, a Legend of Clane,” by Sir S. Ferguson; and “The Death of Lord Edward Fitzgerald,” by T. D. Sullivan.

NOTE:—The Society’s Review Copies of all Magazines and Journals are to be seen and consulted at the Dundalk Free Library.

The Journal of the Ivernian Society.

This Journal—a new quarterly which made its appearance in July last—deserves a welcome from Irishmen. Observing the rather patent fact that the modern Irish Revival Movement has not taken hold of the commercial and professional classes—there are just enough exceptions to prove the rule—the founders of the Ivernian Society set themselves to in part provide the remedy. Their scope includes “the study and encouragement of the language, literature, history, archæology, music and art of Ireland, and of kindred subjects,” and their objective is frankly the Irishing of the upper classes. The moving spirits of the Society are Dr. Bertram Windle, M.A.; Rev. F. Sexton, D.D.; an t-ádhair péadóir, Dr. Annie Patteson, Mr. M. Murphy, Solicitor; F. J. Healy, B.L.; Rev. J. Canon O’Mahony, all of whom contribute to the first number. The annual subscription (5/-) is payable to J. H. Horgan, Hibernian Bank, Cork.

CLOIC-CEANN-FAOLAIO.

‘Duine a bfuil faeiltise aige ‘ré mo comairle do an leabairín deas seo a ceannac agus a léigean. Can fuil duine i gcuise Ulaó rísiobar níor tairneaise ná rísiobann Seumar Ua Seapcais agus i tsaobh ipcis de cluadís an leabair bís seo tá ocl leatanaís ip tpi ficead de faeiltise ip feapir rísiob Seumar ariam. Tractar ann so binn, so tuisgrineac, so bpoisgar ar Coláirce Cloic-ceann-faolaio, ar muinnneapaid, agus ar Seacairdeact (archæology) na n-áite, ar obair an coláirce agus fórsa ar a pléirniuib, aeríveactai, turair, agus mar rin de. Sió so bfuil pioctuipí—ré cinn acu—tágra agus foctóirí ran leabair. caní fuil mar luac air áct tpi pígne: maic an rompla do muinnneirí connarce na faeiltise é rin!

History of Kilsaran, by Rev. J. B. Leslie, M.A.

It is unnecessary to introduce to members of the County Louth Archæological Society Rev. Mr. Leslie's *History of Kilsaran*, published in the early part of this year, but it requires mention here none the less as the most important contribution to the history of County Louth since the appearance of D'Alton's *Histories of Drogheda and Dundalk*.

It is a valuable compendium of historical information upon a large part of Central Louth—the seaside half of the county between the Dee and the Fane.

Mr. Leslie has devoted untiring industry and research to the preparation of this book, and his painstaking transcriptions upon the documents in the Record Office, from the MSS. in Armagh Library and in Trinity College Library, and from all the Parish Registers, bring together an amount of details of the greatest interest.

From the various annals he has extracted a good deal of matter relating to the early centuries of independent Ireland. There are sources of Celtic history still to be investigated, and traditional narratives to be critically studied, and Irish scholars may yet fill the stage of this district with figures and events of dim centuries past that are now unknown to us; but of the materials at present available for him Mr. Leslie seems to have made full use. We miss, however, the very interesting evidence of the modern Castlebellingham Brewery, being the revival of a similar important industry which flourished here 1500 years ago. We had also hopes that the author might discover something more about the famous little stream of Glaise an Earra, between Dromiskin and Castlebellingham, which made the northern boundary of Tadhg of Ely's territory, given him by Cormac Mac Airt in reward for his help at the Battle of Crinna, and is still a political meeting dividing the parliamentary constituencies of North and South Louth.

The early history of the district is dealt with pretty fully. The site and history of the famous monastery of Linn Duachail, the incursions of the Danes from Annagassan, and their great battle in the bay, should inspire the pride of the people of that parish and the curiosity of most of us who knew so little of these events hitherto.

The author makes no speculations as to the septs of the original or later Celtic inhabitants of the district, but until the scientific study of early Irish history is carried further such a point cannot be accurately investigated.

The antiquarian remains, of which Greenmount is the most venerable, and which also include Dromiskin round tower and cross, are carefully studied and described.

A more complete list of the Irish place names and their interpretation might have been made, but all the important ones are here dealt with.

For the period since the Norman invasion the researches seem altogether exhaustive, and we feel satisfied that Mr. Leslie's energy has left nothing more in any State papers, or public or private archives, to be discovered, unless perhaps any details remain of the history of the Catholic Church during the penal days.

The history of the important Preceptory of the Templars and later of the Hospitallers, at Kilsaran, of the Primates' residence at Dromiskin, and of the feudal wars of the Norman settlers, makes matter of much interest. The account of the acquisition of the land by its successive owners for the last three centuries and the descents of the principal resident or land-owning families, and the transcriptions of the names of residents and cess payers from the old Vestry Books, and of all the tombstones in churchyards, are also very gratifying to an antiquarian's curiosity.

As one of Mr. Leslie's readers who is of a different religion, I am glad to express recognition of his care to avoid any language that could offend one of us, and of his desire to give as full details of modern Catholic Church history as he could obtain.

The illustrations are useful and full of interest; plans and maps of Greenmount, Dromiskin, etc., views of all the churches, Castlebellingham Castle, Braganstown, a portrait of Mr. Garstin—the Arch Druid of Archæology in County Louth,—and very valuable reductions of the Down Survey Maps, which reproduce very clearly all the features of the originals and show this part of Louth as Sir Wm. Petty mapped it for the Commonwealth 250 years ago.

As a product of County Louth, in material as well as mental construction, the book is something to be proud of, and shows, as did the new edition of Stuart's *Armagh* and the scholarly accuracy of *Eriu*, that the art of high-class printing and publishing can be done in Dundalk as creditably as in the City.

Report of the Presbyterian Historical Society of Ireland.

This Society purposes to issue an annual report, that of the present year being a brochure of twenty pages. It contains a brief note of the Rev. John Kinneir, D.D., Ex.-M.P. for Donegal, who enjoyed the unique distinction "of being the first clergyman in actual charge of a congregation who ever sat in the House of Commons."

The Architectural and Topographical Record; vol. i., Nos. I and 2.

This is to be a record in the fullest sense, the aim of its promoters being to give us the last word from their view-point, on all subjects treated of. The unit of investigation is the Parish and nothing short of an exhaustive treatment of it will be admitted. In vol. i. four Kilkenny parishes are thus treated, including Jerpoint Abbey, and in vol. ii. three Co. Clare parishes, including Ennis and Quin Abbeys. Treatment of several parishes in Dorsetshire is also included in these volumes. Ireland certainly comes in for her fair share of notice. The Record comes from 33 Old Queen Street, Westminster, London (10/6 annually), and lest someone or rather lest everyone should give too much credit to our English friends who first having provided us with the finest ruins in Europe are now going to measure and appraise them for us, we hasten to say that to Mr. Conor O'Brien—also a member of ours—all our thanks are due. The consoling motto of the Society is *Scire ubi aliquid invenire possis, ea demum maxima pars eruditionis est.*

Notes.

“*Something attempted, something done.*”

This year we have been compelled to strike off twenty-six names from our list of members. “’Tis true ’tis pity, and pity ’tis ’tis true,” and what help is there; if ladies and gentlemen persist in turning a deaf ear to our Treasurer’s appeal, though this latter be insistent as “the still small voice,” no choice is left us, we blot out their names regretting their lack of interest in archæology—and somewhat, their five or ten shillings.—(*Vide Rules*).

* * * * *

As against this loss, however, we are glad to announce the admission of thirty-three new members, so that we face the coming year with the good total of 230.

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Since the last issue of the Journal there have been two General Meetings of the Society and seven Meetings of Council. In accordance with the usual practice we give the attendances of the members of the Council, which is as follows;—Sir Henry Bellingham, 3; Mrs. C. S. Whitworth, 4; Joseph T. Dolan, M.A., 4; Wm. Tempest, J.P., 4; T. M. Healy, K.C., 0; J. W. Turner, M.A., 5; H. G. Tempest, 4; Rev. P. Lyons, S.T.L., 3; Redmond Magrath, 2; Rev. Thomas Gogarty, 3; J. N. Armstrong, C.I.R., 4; Mr. P. Matthews, 1; Dr. Wm. Bradley, J.P., 0; Miss S. Comerford, 2; Mr. E. Lambe, 0; Miss L. Patteson, 4; Rev. James Quinn, 6. With regard to these attendances, which are on the whole satisfactory, it is to be noted that only three meetings were held since Miss Comerford was elected, and that the Drogheda representatives have come to an understanding with the Committee that on account of distance, &c., they will not be present at ordinary routine meetings.

* * * * *

We held a General Meeting of the Society in the Whitworth Hall, Drogheda, in November last, before which Mr. J. N. Armstrong, C.I.R., Dundalk, delivered an interesting lecture on Ancient Egypt. The Mayor, Mr. Drew, presided, and introduced the lecturer. Considering that but a comparatively small number of the inhabitants of Drogheda are members of the Society the attendance on this occasion was complimentary to Mr. Armstrong’s reputation as a lecturer. The lecture was suitably illustrated, and Mr. Duffy had charge of the lantern. The vote of thanks was put by the Very Rev. Precentor M’Clintock, Drumcar, and seconded by Dr. Wm. Bradley. Mr. E. Lambe had charge of the general arrangements.

The inaugural meeting of the present year was held, with kind permission, in the Reading Rooms of the Free Library, Dundalk, Mrs. C. S. Whitworth presiding. The Secretary *pro tem.* announced the results of the election of Officials and Council and also stated that the membership had mounted up to 220. Mrs. Whitworth then introduced the lecturer, Rev. James MacCaffrey, Ph.D. The lecture, which is given in extenso in this issue, was heard with great interest and attention. Rev. Fr. Lyons, S.T.L., C.C., Dundalk, proposed a vote of thanks in which he paid a neat tribute to Dr. MacCaffrey's ability. Mr. J. N. Armstrong seconded in his own humorous way.

* * * * *

Someone has said that archaeologists supply the bricks and mortar of history. Quite so! And accordingly we hope that everyone of our members will heave a brick at us.

* * * * *

The work of the Restoration and Preservation of our historic remains is going on quietly but steadily. St. Ronan's Well at Castletown, Dundalk, is now at the present moment rebuilt under the supervision of Mr. Redmond Magrath, Rev. N. Lawless, P.P., and Mr. Wm. Tempest, J.P. Every care is being taken to retain the ancient appearance of the place, and the name of the well neatly carved in Irish will henceforth meet the eyes of visitors to *Tochar Ronáin*. Simultaneously with this another important work, the excavation and repairing of the souterrain under Castletown Dun is being carried through under the direction of Mr. Milling, C.E., and Major Berry. This is necessarily a more tedious and more expensive work.

* * * * *

The Society's Restoration Fund stood at £28 18s. at the beginning of this year. The work mentioned above will absorb at least ten pounds, and intimation of several applications for other urgent works is on hand. The Society will endeavour in every case to give assistance, but with a shortage of funds in prospect we fear disappointments are inevitable. The only resources to fall back upon in such cases are local help and individual effort. It is gratifying to note that in two districts in the neighbourhood of Dundalk such means were not wanting. On the top of Slieve Gullion a nondescript cavity had become generally known as the Calliagh Birra's House. Not long ago some young men under the direction of the Rev. L. Donnellan, C.C., cleared away the debris and thus revealed a prehistoric burial chamber of the type of the great sepulchral vaults of Newgrange and Dowth. The other instance occurs in Knockbridge; the great souterrain there was broken down for several yards and buried under tons of clay. The young fellows of the district gathered to repair it and they did their work so neatly and so scientifically that one may now walk its entire length—eighty-five feet—without discomfort and in perfect security. The County Louth Archæological Society would be glad to chronicle in their Journal similar undertakings. Of course works which partake of such monumental character as the railing of the Magdalen Tower, Drogheda, are possible only to wealthy bodies.

* * * * *

A word about our elections. Franchise on the most enlightened lines obtains in the County Louth Archæological Society, yet our total poll at the last annual election of Officers and Council was so disgracefully small that we have some hesitation in publishing it; out of 187 voting papers sent out only 37 were returned!

* * * * *

The passage of seasons has brought us changes, and not the least of them is the departure of Mr. Morris from our midst. Since the inception of our Society in 1903 till October, 1907, when Mr. Morris was appointed Gaelic Organizer to the National Board of Education he held office as our Hon. Secretary, and to his ability and many-sided energy the success of the Co. Louth Archæological Society must in all fairness be in a large measure attributed. At a Council Meeting, held 4th October, 1907, Rev. Fr. Lyons, S.T.L., proposed a vote of thanks to Mr. Morris, which was strongly supported by Mr. J. W. Turner, M.A.

Presentation to Mr. Henry Morris.

In the Boardroom of the Free Library, Dundalk, a meeting of members of the County Louth Archæological Society was held on 25th April, 1908, for the purpose of presenting Mr. Henry Morris with some mark of the Society's appreciation of his services while connected with their association. Mr. Morris had been Secretary of the Society since its initiation, and lately resigned owing to his appointment as Organising Inspector of Irish under the National Board of Education. Mr. Morris was well-known in and around Dundalk, and in adjacent counties, for the whole-hearted and deep interest which he took in everything connected with the Gaelic movement and the Louth Archæological Society. It seemed to those who had been closely associated with him in the working of the Society, and who knew how largely its success was due to his energy and ability, that it would not be right to allow him to leave without some token of their appreciation. The presentation to Mr. Morris assumed the nature of an address, a cheque, and some valuable reference books on archæology. Among those present were: Rev. S. L. Harrison, Castlebellingham; Rev. P. Lyons, C.C.; Wm. Tempest, J.P.; J. W. Turner, H. G. Tempest, and Redmond Magrath. Letters of apology were read from several members highly approving of the movement, and regretting their inability to be present.

Mr. J. W. Turner having been moved to the chair, Mr. Wm. Tempest, J.P., explained the object of the meeting, and presented Mr. Morris with the address, and accompanying cheque, and books. He conveyed to Mr. Morris the warm appreciation of everyone connected with the Society.

The Chairman endorsed everything which had been said, Mr. Magrath observing that Mr. Morris had been the guide, philosopher, and friend of the Society.

Mr. Morris, in reply, thanked them for the presentation and the honour they had conferred on him. He felt deeply indebted for the warm appreciation of his humble efforts. The Society brought him in contact with persons of refinement and culture who otherwise would be unknown to him, which in itself was sufficient reward for his labours as Secretary. A Society such as theirs was most useful, and deserved the support of the public. Personally he hoped to maintain his connection with it as far as his opportunities would allow, and to make it more widely known, and in the circumstances he thought they might all feel proud that such a Society had been established.

A vote of thanks to the chairman concluded the proceedings.

The following is the address:—

TO MR. HENRY MORRIS.

DEAR SIR,

The Council of the County Louth Archæological Society, upon behalf of the subscribers, desire to convey to you their warm appreciation of your efforts to promote the study of Archæology in this County.

They recognise that since the formation of the Society you have given unwearied attention to its interests; and the successful production of the Journals of the Society is largely due to your initiative and editorship.

The Council congratulate you on your promotion to an important position under the National Board of Education, and are quite sure you will bring to the discharge

of your new duties in the public service the same intelligent industry and zeal which have distinguished you whilst acting as their Honorary Secretary.

They beg your acceptance of these books and accompanying cheque, with best wishes for your prosperity and happiness,

(Signed),

H. BELLINGHAM, Bart., *President.*

J. QUINN, C.C., *Hon. Sec.*

Dundalk : *April, 1908.*

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 Dr. E. P. Wright, I.C.D.

LOUTH ARCHÆOLOGICAL SOCIETY.

(FOUNDED A.D. 1903.)

OBJECTS.

I. To preserve, examine, and illustrate all ancient monuments and memorials of County Louth, and adjoining districts.

II. To study the arts, manners and customs of the past to which these monuments belong.

III. To find out all that is ascertainable about the history of Louth and surrounding districts.

IV. To establish a museum or museums in the County where objects of antiquarian interest may be preserved.

CONSTITUTION.

1. The Society shall be called "The Louth Archæological Society," and shall be non-political and non-sectarian.

2. The Society shall consist of Honorary Members, Members and Associates.

3. The Annual Subscription of Honorary Members shall be 10/-; of Members, 5/-

4. All Subscriptions shall be payable in advance.

5. Every Honorary Member and Member has the right of free admission to all Meetings and Lectures of the Society, and also of receiving a copy of all publications of the Society.

6. The Society shall be governed by a President, four Vice-Presidents, Hon. Treasurer, Hon. Secretary, and a Council of ten, of which four shall form a quorum.

7. The Officers are ex-officio Members of the Council.

8. Only Hon. Members or Members shall be eligible for election to the Council.

9. The Officers and Council shall be elected by the Hon. Members and Members at the Annual General Meeting in each year, the date of such Meeting to be appointed by the Council.

MEETINGS.

10. The Society shall meet four times in each year, on such days as the Council shall consider most convenient, when lectures may be delivered or papers read and discussed on historical or

archæological subjects, and objects of antiquarian interest may be examined.

11. Besides these General Meetings the Council may arrange for Evening Meetings, for reading and discussing papers, and also for excursions to places of historical or antiquarian interest.

12. The General Meetings of the Society shall not be held in the same town, but shall circulate among three or four of the most important centres in the County. At each General Meeting the place of the next such Meeting shall be decided on.

PAPERS.

13. No paper shall be read before the Society without being first submitted to and approved of by the Council.

14. All matters concerning existing religious or political differences shall be excluded from the papers to be read and the discussions to be held at the Meetings of the Society.

15. The Council shall determine the order in which the papers shall be read, and also those papers, or the parts thereof, which shall be published.

16. All papers read before the Society shall thenceforth be the property of the Society.

PUBLICATIONS.

17. The Council shall issue—provided the funds permit—at least one journal or publication during the year, containing such papers, or parts of digests of papers, and other matter relating to the Society or its proceedings, as the Council shall consider fit.

GENERAL.

18. Amendments, or addition to the objects, constitution, and rules of the Society, can only be made at the Annual General Meeting.

19. Only Hon. Members or Members can propose such amendments or additions; and notice of any such motions must be lodged with the Hon. Sec. at least one month before the date of the Annual General Meeting.

County Louth Archaeological Society



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